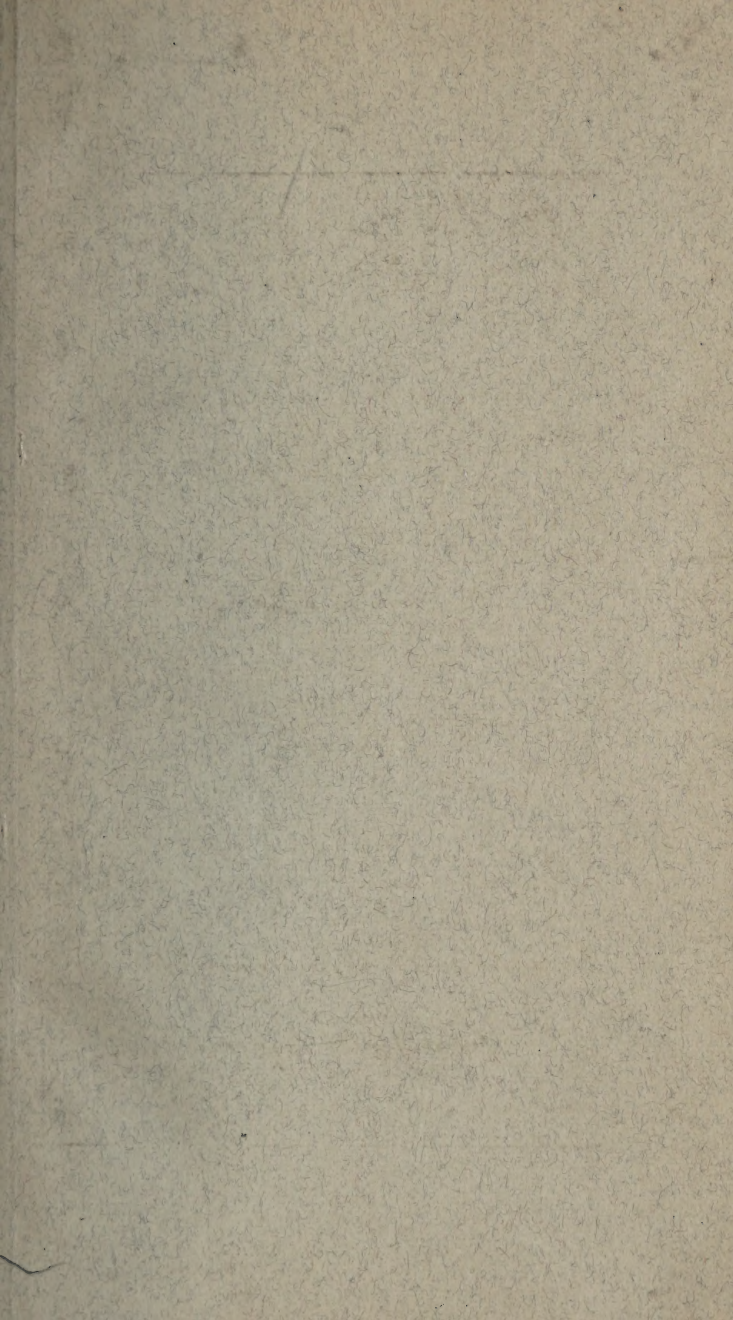




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RULES AND EXERCISES

IN

HOMERIC AND ATTIC GREEK,

TO WHICH IS ADDED

A SHORT SYSTEM

OF

GREEK PROSODY.

5857

RULES AND REGULATIONS

HOMERIO AND ALFONSO

TO THE

A SHORT SYSTEM

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RULES AND EXERCISES
IN
HOMERIC AND ATTIC GREEK,
TO WHICH IS ADDED
A SHORT SYSTEM
OF
GREEK PROSODY,

498.18
FOR THE USE OF THE
SECOND AND SENIOR GREEK CLASSES,
IN
THE UNIVERSITY OF GLASGOW.

By D. K. SANDFORD, Esq.

M.A. OF CHRIST-CHURCH, OXFORD, AND PROFESSOR OF GREEK
IN THE UNIVERSITY OF GLASGOW.

WILLIAM BLACKWOOD, EDINBURGH, AND
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Jan. 8, 1886

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DEDICATION.

TO THE VERY REVEREND
EDWARD COPLESTON, D.D.,
DEAN OF CHESTER,
PROVOST OF ORIEL COLLEGE, OXFORD,
&c. &c. &c.

MY DEAR SIR,

I need no excuse for inscribing a volume of this description to a scholar and a friend ; to one, whose accurate learning enables him to appreciate the value of every effort in the department of critical science, and whose partiality, I flatter myself, will predispose him to think favourably of the work thus offered to his notice.

To you it were superfluous to enlarge upon the importance of *sound* knowledge in Greek letters ; especially at a time when all the resources of classic learning are, more than ever, required to defend, against the assaults of scepticism and the encroachments of barbarity, the true

principles of both religion and taste. It is this consideration that confers dignity upon the minuter researches of scholarship, and that will detain me still further within its closest boundaries, before I can permit myself to wander into the more genial region of an inviting and excursive criticism. Yet, notwithstanding the elementary form, in which the present work appears, I may hope that the results of much reading and reflection, contained in its pages, will render it useful in the University, of which you are so conspicuous an ornament, as well as to the students who are placed under my own personal controul.

Whatever its merits, or its rank in literature, I am at least thus enabled to profess, in a public manner, my admiration of your talents, my respect for your character, and my pride in your esteem.

Ever believe me, my dear Sir,

With unfeigned regard,

Your faithful and obliged

D. K. SANDFORD.

COLLEGE OF GLASGOW,

November 1, 1827.

PREFACE.

FREQUENT reference is made, throughout this book, to the *Introduction to the Writing of Greek* formerly published. But its rules and examples will be equally useful to those who have acquired, from any other source, the rudiments of Greek composition.

In confining the exercises to the Homeric and Athenian dialects, I have consulted the real advantage of the student. Once master of the Greek tongue, under these its most important forms, he will find no difficulty to arrest his progress in the acquisition of thorough scholarship. Yet is he earnestly advised to apply the critical tests with which this manual will supply him, to the Ionic style and language of Herodotus, lying between the Homeric and the Attic, and thus to trace, in a very interesting manner, the progress of the Greek tongue, from its earliest to its most perfect shape.

From the *Iliad* and the *Odyssey* indifferently,—agreeing as these poems do in their general structure of expression, although slight differences of syntax are undoubtedly

discernible,—I have drawn examples of Homeric Greek. The exemplifications of Attic Greek have been supplied by Thucydides, Plato, Xenophon, Demosthenes, Aristophanes, and the Tragic writers, since, notwithstanding shades of variation in both forms and construction, these authors equally contribute to evince the general harmony of the dialect. Any remarkable discrepance between their styles is either commonly understood, or here carefully noted.

That some traces of original observation, and some corrections of prevailing error, will be found in the following pages, I may venture to assert. The praise of industry in amassing and comparing the remarks of former writers I will more boldly claim. To confess my obligations to Porson, Dawes, Elmsley, Tate, Hermann, Buttmann, Matthiæ, and other great scholars of our own island, or of foreign countries, seems almost unnecessary. No man can pretend to the possession of critical scholarship, without being accurately versed in the doctrines and discoveries of these admirable writers. But, above all, I am indebted, for much both of my plan and of its execution in detail, to the Grammar of Dr. Thiersch of Berlin,—the most philosophic work on the Greek tongue that has yet appeared, and of which the version, at present in the course of preparation by me, will prove, I trust, a very acceptable offering to the classic scholars of this country.

In the system of Prosody, I have endeavoured to communicate all that the modern writer of Greek verse will require to learn by rule, as to the quantity of doubtful syllables; and I have comprised, in a more clear and copious form than that which any previous work exhibits, an entire body of laws for the Homeric Hexameter, the Tragic Trimeter, and the Anapæstic Dimeter. These are the kinds of verse which it is most essential for the student to understand minutely, and in the composition of which the members of the Greek Class in this University are most strenuously exercised.

MARKS USED IN THIS BOOK.

THE usual marks for case, number, gender, tense, and mood are employed; thus, gen. *genitive*, pl. *plural*, neut. *neuter*, 1 a. *1st aorist*, p. 2. *2d perfect*, par. *participle*, inf. *infinitive*, &c.

The mark | signifies the end of a verse. The mark — signifies that a verse is imperfect, either in the beginning or the close, according to its position.

In the English sentences for which no Greek is given, words printed in Italics are not to be expressed in the Greek.

In the sentences for which the Greek words are given, words printed in Italics are sometimes not expressed in the Greek, sometimes marked as emphatic.

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ERRATA.

THE only errors of consequence are the following, which the student is requested to correct before using the book.

Page 35, line 9, for φοβος read φοβος.

Page 90, line 1, for 'Ω read 'Ο.

Page 94, line 14, for περθεω read πορθεω.

Page 101, line 21, for χεινος read κοινος.

Page 163, line ult., for *our* read *their*.

Page 234, line 13, for Αχιλλης read Αχιλλευς.

Page 348, col. 3, line 21, for κωκυα read κωκυω.

LATELY PUBLISHED BY THE
SAME AUTHOR.

I. Introduction to the Writing of Greek. Third Edition, enlarged and improved.

II. Extracts from Greek Authors, with Notes and a Vocabulary; for the use of the Junior Greek Class in the University of Glasgow. Second Edition, corrected and improved.

PREPARING FOR PUBLICATION.

I. The Greek Grammar of Dr. Thiersch of Berlin, Translated from the German, abridged and accompanied by Annotations.

II. The History of Greek Poetry, including a minute view of the Origin and Progress of the Greek Tongue.

EXERCISES

IN

HOMERIC AND ATTIC GREEK.

PRELIMINARY OBSERVATIONS.

USE OF THE Ν εφελευστικον.

I.—1. To avoid the harsh effect of *hiatus*, when the following word begins with a vowel, a final ν is attached to datives plural in σι (and consequently in ξι and ψι), as

- | | |
|---------------------|--------------------|
| 1. In a few months. | Εν μην ὀλιγος. |
| 2. He said to all. | Πας ειπον εκεινος. |

2. To the 3rd persons of verbs in ε and ι; as,

- | | |
|-------------------|--------------|
| 1. He struck him. | Τυπτω αυτος. |
| 2. They say this. | Λεγω αυτος. |

3. To the numeral *εικοσι*; the adverbs *περυσι*, *νοσφι*, *κε* (Homeric), and such as *πανταπασι*, *Ολυμπιασι*, formed from datives plural, as

Twenty years old.

Εικοσι ετος γιγνομαι
(par. p. 2.).

Write in *prose* *οπισθεν*, in *verse* *οπισθε* or *οπισθεν*; in *prose* *προσθεν*, in *verse* *προσθε* or *προσθεν*; and thus in similar words; in *prose* or *Attic verse* *νυν* (the enclitic), in *Homeric verse* *νυ* or *νυν*.

By the Attics this *ν* is affixed also to the diphthong *ει* in the 3rd pers. pluperf. act.

II.—1. To lengthen a short final syllable, followed by a word *beginning with a consonant*, this *ν* is attached to the same words, and parts of words, by the Poets; as,

- | | |
|--|---|
| <p>1. And to them far-working
Apollo sent a propitious
gale.</p> | <p><i>Ὅ δὲ ἰκμενος οὐρος ἰέω</i>
<i>ἑκαεργος Ἀπολλων.</i>
<i>Hom. Hex.</i></p> |
| <p>2. He sent forward to our
house, and she is within
weeping.</p> | <p><i>Προπεμπω εἰς δῶμα</i>
<i>ἡμετερος εἰμι δε εσω </i>
<i>κλαω.— Attic Iamb.</i>
<i>Trim.</i></p> |

2. Also, by the Attics, before those combinations of mute and liquid which do not lengthen a preceding vowel in the end of a word; as,

- | | |
|--|---|
| 1. Now do these things,
having departed, nor com-
mit them to others. | <p>Δραω νυν ὁδε ἐρχομαι
(2 a.) μὴδὲ ἐπὶ ἄλλος
τρεπω. <i>Att. Iam. Trim.</i></p> |
| 2. Not hither are their voy-
ages directed by the pru-
dent among mortals. | <p>Οὐκ ἐνθάδε ὁ πλοος ὁ
σωφρων βροτος (g.).
<i>Att. Iamb. Trim.</i></p> |

This *ν* is sometimes used before a consonant in Attic prose, and at the end of a sentence is rarely omitted.

III.—On the same principles before a vowel write οὐτως, before a consonant οὐτω or οὐτως; before a vowel οὐκ, before an aspirated vowel ουχ, before a consonant or *at any pause* ου; before a vowel αχρῖς or μεχρῖς, before a consonant αχρῖ or μεχρῖ.

CRASIS AND ELISION.

For the rules of Crasis and Elision, see *the Short System of Greek Prosody*, &c. observing, here, that *in prose*,

1. Elision takes place chiefly in words of frequent recurrence, particularly *ἀλλά*, *αῖρα* (*ᾱῖρα* before *ου* and *ουν*), *ανα*, *δια*, *κατα*, *μετα*, *παρα*, *απο*, *ὑπο*, *αμφι*, *αντι*, *επι*, *δε*, *τε*, *γε*, *αυτικά*, *ποτε*, *τοτε*; or in frequent combinations, as *νῆ Δι'*, *παντ' αν*, &c.; and

2. It does not take place if the sense requires a pause; if elision would injure the harmony of the sentence; or if the particle, which would otherwise be elided, is *emphatic*.

PART I.

PARTS OF SPEECH.

I.—PREPOSITIONS.

The common meanings and construction of all the Prepositions are given in the *Introduction to the Writing of Greek, Part I.* Here are subjoined a few of the rarer significations, in which some of these words are used.

Αντι, “equivalent to.”

- | | |
|---|---|
| 1. That equivalent to a hundred and two hundred of the Trojans ye each would stand in battle. | Τρωες αντι ἑκατον τε διηκοσιος τε ἑκαστος ἴστημι (inf. f. m.) εν πολεμος.— <i>Hom. Hex.</i> |
| 2. I think, oh Athenians, that ye would choose it as equivalent to much wealth. | Αντι πολυς αν, ω ανηρ Αθηναιος, χρημα συ αίρω (2 a. mid.) νομιζω. <i>Attic.</i> |

3. Now equivalent to many|
people is a man, whomso-
ever Jove may love at
heart (dat.). *Hom. Hex.*

Απο, "in consequence of." *Not Homeric.*

- | | |
|--|---|
| 1. Most shamefully she per-
ishes in consequence of
deeds most glorious. | <i>Κακος απο εργον ευ-
κλης φθινω. Att.
Iamb. Trim.</i> |
| 2. They were destroyed in
consequence of a certain
war with the neighbouring
barbarians (gen.). | |

Ανα, "on," "by."

- | | |
|--|--|
| 1. Therefore thou shalt not
harangue, having kings on
thy lips. | <i>‘Ο (d.) ουκ αν βασι-
λευς ανα στομα ε-
χω αγορευω (opt.).
Hom. Hex.</i> |
| 2. To have always on the
lips and tongue. | <i>Ανα στομα αι και
δια γλωσσα εχω.
Att. Iamb. Trim.</i> |
| 3. And it is hundred-gated,
and by (lit. <i>up through</i>)
each gate two hundred | <i>‘Ο (pl. fem.) δε εκατομ-
πυλος ειμι, διηκοσιος
δε ανα εκαστος α-</i> |

men go out with steeds
and cars.

νηρ ἐξοιχνεω συν ἵπ-
πος και οχος. *Hom.*
Hex.

4. So as myself to reign
again having received it
by turns (lit. *according to*
my share).

Ὅστε αὐτος αρχω αυ-
θις ανα μερος λαμ-
βανω. *Att. Iamb. Trim.*

Δια (*with the genitive*), “in,” “in the power of.”

Not Homeric.

1. Which will decree what
thing? declare, for I am
in fear.

Ὅς (fem.) κρινω τις
χρημα; λεγω (1 a.),
δια φοβος γαρ ερ-
χομαι. *Att. Troch.*
Tetram. Catal.

2. And not in enmity and
slaughter.

Και μη δια εχθρα και
φονος. *Attic.*

3. If the Rhodians, who are
now in it, had the city in
their own power.

Εἰ δια αὐτου εχω ὁ
πολις ὁ νυν ων εν
αυτος Ῥοδιος. *Att.*

4. Live in hope and be
sustained by hope. *Att.*
Iamb. Trim.

Δια (with the accusative), "through."

1. A dream came through the ambrosial night. — *ἐρχομαι ονειρος | αμ-
βροσιος δια νυξ—.*
Hom.
2. Through a grove of Diana I came. *Δια αλσος Αρτεμις
ἐρχομαι. Attic.*
3. Through six folds came the spear.

Μετα (with the accusative), "amid," "for."

1. Who casts me amid fruitless strifes and contentions. *Ὅς ἐγὼ μετα ἀπρηκ-
τος ἐρις καὶ νεικος
βαλλῶ. Hom. Hex.*
2. Four prize-winning horses with their cars, having come for prizes. *Τεσσαρες αθλοφορος
ἵππος αὐτος (d.) οχος
| ἐρχομαι (2 a.) μετα
αεθλον—. Hom.
Hex.*
3. For whom thou comest now. *Ὅς συ νυν ἦκω μετα.
Attic.*
4. Listen; we are come for the dead. *Att. Iamb.
Trim.*

Προς (*with the genitive*), "the part of." *Not Homeric.*

1. To fear is the part of a man having done nothing good. — ὁ δειδω (1 p.) | προς ανηρ ουδεις υγιης εμι εργαζομαι. *Att. Iamb. Trim.*
2. It is the part of a clever fellow, and a Theramenes in nature. *Att. Troch. Tetram. Catal.*

Προς (*with the accusative*), adverbially.

1. But illustrious Hector first darted at Ajax with a spear, since he had been turned straight towards him, nor did he miss. Αιας δε πρωτος ακοι-τιζω φαιδιμος Ἐκ-τωρ | εγχος, επει τρεπω προς αυς (neut.) ου, ουδε αφαρμαρ-τανω (2 a.). *Hom. Hex.*
2. Hated by Juno is violently exercised. Ηρα στυγητος προς βια γυμναζω. *Att. Iamb. Trim.*
3. Thou shalt not answer wrathfully. *Attic.*

Παρα (*with the genitive*), "near." *Poetic but not Homeric.*

1. Oh Bacchus, dwelling Ω Βακχευς, ναιω παρα

- near the moist streams of Ismenus. ὕγρος Ἰσμηνος ῥέεθρον. *Attic Chor.*
2. And near the twin sea of the Cyanean waters. Παρα δὲ Κυανεὸς πελαγὸς διδυμὸς ἁλὸς. *Att. Chor.*

In Homer, and in the Attic poets, prepositions are frequently put after their case; thus,

1. As swarm the tribes of innumerable bees, always freshly issuing from a hollow rock, thus the many tribes of these from ships, and tents, forward along the deep shore were advancing. *Ηνυτε ἔθνος εἰμι μελισσὰ ἀδινός, | πετρῇ ἐκ γλαφυρὸς αἰεῖ νεὸς ἐρχομαι, | ὥς ὁ ἔθνος πολὺς νηὺς ἀπο καὶ κλισίῃ | ἡϊῶν προπαροῖθε βαθυς στιχαομαι. Hom. Hex.*
2. This damsel, having lighted upon him on the ocean beach. Ὅδε, ἐντυγχάνω (2 a.) ποντίος ἀκτῇ ἐπὶ. *Att. Iamb. Trim.*
3. —but if it behoved me to forbid (ἀπειπον) thee by heralds | thine own paternal hearth, I would have forbidden it. *Att. Iamb. Trim.*

In Attic prose this takes place only in the instance of περι with the genitive ; thus,

For there had been a compact of the Locrians with him concerning an agreement with the Athenians.

Γιγνομαι γαρ ὁ Λοκρος (d.) προς αυτος ὁμολογια ξυμβασις περι προς ὁ Αθηναιος.
Attic.

Prepositions are often used adverbially, without a case ; thus,

1. Thus the Trojans in serried ranks, some before, and some after, glittering in brass were following with their leaders.

Ὡς Τρωες προ μεν αλλος αρηρως, αυταρ επι αλλος | χαλκος μαρμαιρω ἄμα ἤγεμων ἔπομαι. *Hom. Hex.*

2. And beside, the ranks of Cephallenians stood around, not feeble.

Παρα δε, Κεφαλληνες αμφι στιζ ουκ αλαπαδνος | ἰστημι—. *Hom. Hex.*

3. Yes! adorned with chaplets, and around are the Gorgons.

Στεμμα γε ενδυτος (acc.), αμφι δε Γοργων. *Attic.*

4. It is not possible: and, of a truth, besides, I will expel him from this land.

Ουκ ειμι και προς γε εξελαυνω σφε ὁδε γη. *Att. Iamb. Trim.*

II.

CASES.

I.—NOMINATIVE.

Besides the ordinary constructions,

1. The Nominative is often put in distributive sentences instead of the genitive; as,

1. But of these two rocks Ὅ δε δὺα σκοπελος (n.)
the one reaches the wide ὁ μὲν οὐρανὸς εὐρύς
sky, and the other rock ἱκανῶ | ὁ δὲ ἕτερος
you will see more low. σκοπελος χθαμαλὸς

οπτομαι—. *Hom. Hex.*

2. Of those consorting with Ὅ ξυνῶν (n.) αὐτὸς ὁ
her, some indeed are wor- μὲν οὐδείς, ὁ δὲ πο-
thy of no evil, but the λὺς πολὺς κακὸς
majority are worthy of ἀξίος εἰμι. *Attic.*
many evils.

3. But of the sons of Nestor
(*patronymic*) the one
wounded Atymnius with
a sharp spear. *Hom. Hex.*

2. The Nominative is used *absolutely* (*nominativus pendens*); a construction most common in Attic, but of which there are traces in Homer.

1. And although having been before eager at heart to fight with the Trojans, then verily thrice as much rage possessed him. *Και πριν περ θυμός μεμαώς Τρώς μαχομαι, | δη τότε μιν τρεις τοσσος αίρειω (2 a.) μένος—. Hom. Hex.*
2. Oh, my host, wonder not, if, my children having unexpectedly appeared, I lengthen my discourse importunately (*to importunity*). *Ω ξείνος, μη θαυμάζω, προς ὃ λιπαρῆς, | τέκνον εἰ φαίνω* (2 a. pas.) αελπτος, μηκυνω λογος. Att. Iamb. Trim.*
3. But for the things in which he has trespassed against me I will take vengeance on Hippolytus this day: and, I having previously prepared the most of my device, no need of much labour tasks me. *Ὅ (acc.) δε εἰς ἐγώ ἀμαρτανω τιμωρειω | Ἴππολυτος ἐν ὁδε ἡμερᾶ· ὁ πολυς (pl.) δε | παλαι προκοπτω (1 a.), ου πονος πολυς ἐγώ δει. Att. Iamb. Trim.*
4. And no fear of God or law of men restrained them, partly they deeming *Θεος δε φοβος ἡ ἀνθρώπος νομος ουδεις ἀπειργα, ὁ μὲν κρινω*

* Matthiæ and Dr. Elmsley (Mus. Crit. No. VI. p. 299) consider this an instance of the *accusative absolute*.

it all the same to worship
or not.

ἐν ὁμοίῳ καὶ σεβῶ
καὶ μὴ—. *Attic.*

5. And reproachful words
were bandied (ἐροθῆναι) among
each other, | guard ac-
cusing guard—. *Att. Iam.*
Trim.

II.—GENITIVE.

The ordinary uses of the Genitive, in construction with Substantives, Adjectives, Verbs, &c. are pointed out in the *Introduction to the Writing of Greek*. The following rules may be added.

1. The Genitive is put with adverbs of place and time; as,

- | | |
|--|--|
| 1. But my father in some
other region of earth lives
or has died. | —πατρὸς δὲ ἐμὸς ἀλ-
λοθι γαίᾳ ζῶν ὅγε
ἢ θνήσκω—. <i>Hom.</i> |
| 2. Say nothing proud: seest
thou not in what state of
evil thou art? | Μηδεὶς μέγας εἰπὼν·
οὐκ ὄραω ἵνα εἰμι
κακός; <i>Att. Iamb.</i>
<i>Trim.</i> |
| 3. What time of day is it
then? | —πηνικὰ εἰμι ἀγὰρ ὁ
ἡμέρα; <i>Attic.</i> |

4. We know, oh wretched woman, thy misfortunes, in what state of fortune thou art. *Att. Troch. Tetram. Catal.*

Thus, too, with the Adverbs, ὥς, ὅπως, πως, οὕτως, joined with the Verb εἶναι, but not in Homeric Greek; as,

- | | |
|---|--|
| <p>1. And indeed I will omit nothing, so incensed am I, of the things which I conceive.</p> | <p>Καὶ μὴν παρημί γε
οὐδεις, ὥς οργή εχω
ὅσπερ (acc.) ξυνι-
μι—. <i>Att. Iamb. Trim.</i></p> |
| <p>2. For I know not how he is in regard of education and goodness.</p> | <p>Οὐ γὰρ οἶδα, παιδεία
ὅπως εχω καὶ δικαιο-
σύνη. <i>Attic.</i></p> |
| <p>3. But now since thou art not only of such a disposition (τροπος). <i>Attic.</i></p> | |

2. The Genitive is used in exclamations of grief, joy, admiration, &c., *but not in Homeric Greek; as,*

- | | |
|--|--|
| <p>1. Oh Sovereign Jove, the acuteness of his intellect!</p> | <p>Ω Ζεὺς βασιλεὺς, ὁ
λεπτοτῆς ὁ φρεν (pl.).
<i>Com. Iamb. Trim.</i></p> |
|--|--|

2. Woe is me for my mis- —οἰμοι ὁ εἰμός ἐγώ (n.)
fortunes ! κακός. *Attic.*
3. Alas ! for this Persian
host ! *Attic.*

The article usually, but not uniformly, accompanies the Genitive of the Substantive in this construction : an Interjection may be used or omitted.

3. Not only the comparative and superlative degrees, but words implying difference, comparison, or superlative excellence, govern the object of comparison in the Genitive ; as,

1. This is the wife of Hector who was wont to excel in fight the steed-taming Trojans. Ἐκτῶρ ὁδὲ γυνή, ὅς
ἀριστεύω (ἀριστευ-
εσκε) μάχομαι (inf.)
| Τρῶς ἵπποδαμος—. *Hom. Hex.*
2. What then is the good that has resulted from the war concerning the colonies? To those who have been the causes of these things, glory and the having made Greece double of her primary extent. Τις οὖν εἰμι ὁ συμβαινῶ (p. par.) ἀγαθὸς ἐξ
ὁ πόλεμος ὁ περὶ ὁ ἀποικία ; ὁ αἰτίας οὗτος γιγνομαι (p. pas. par.) εὐδοκίμειω καὶ διπλασίου ποιεῶ ὁ Ἑλλάς ὁ (fem.) ἐξ

αρχη συνιστημι (2 a.
par.). *Attic.*

3. I indeed serve the Gods,
and am ever desiring more
wealth : but when I may
have obtained it, whatever
I may perceive being more
(περιστος) than sufficient
(τα αρκουντα) for myself,
with this I relieve the
necessities of my friends.
Attic.

III.—DATIVE.

Besides the common usages of the Dative after Verbs, Adjectives, &c. (see *Introduction to the Writing of Greek*), in which the Greek Dative answers very closely to the Dative and Ablative of other tongues, observe,

1. The dative sometimes accompanies Substantives, in place of the Genitive ; thus,

1. Who begat Orsilochus, Ὅς τικτω (2 a. mid.) Ορ-
prince of many men. σιλοχος πολυς ανηρ
αναξ. *Hom. Hex.*
2. But from the billows the —εκ δε κυμα | ὁ ναυ-

prophet of mariners declared to me.

τιλος μαντις ἐξαγγέλλω ἐγώ. *Att. Iamb. Trim.*

2. Especially with the *Dative case* of a Substantive, a pronoun is often construed in the dative in place of the genitive; thus,

1. How shall any of the Greeks zealously obey thy words?

Πῶς τις σὺ προφρων ἐπος πειθῶ (sub. mid.) Ἀχαιοῖς; *Hom. Hex.*

2. Which of yore Chiron friendly-minded gave to his father.

— ὁ οὐ ποτε πατρὸς φίλος φρονεῶ πορῶ Χείρων. *Hom.*

3. Come let me see, what shall be the name of our city?

Φερω εἶδον, τίς δὲ ἐγὼ ὄνομα εἰμι ὁ πόλις; *Att. Com. Iamb. Trim.*

4. I was loathe to ask again, lest by questioning I should be a hindrance to thy exposition.

Ὀκνεῶ ἐπανερωμαί, μὴ σὺ ἐμποδῶν εἰμι ἐρωτᾶν ὁ ἐπιδειξίς. *Att.*

IV.—ACCUSATIVE.

In addition to the common constructions of the Accu-

sative Case, in which the Greek language coincides with many other tongues, the following uses of this case are remarkable.

1. The Accusative is employed to denote the *object* or *cause* of an emotion, or the cause * of an action ; as,

1. Having secretly emerged from the hoary deep : since he was grieved for them being subdued by the Trojans, and was fiercely indignant against Jove.
 Λαθρη ὑπεξαναδυμιπο-
 λιος ἄλς· αχθομαι
 γαρ ῥά | Τρως δαμ-
 νημι, Ζεὺς δὲ κραι-
 τερως νεμεσῶ. *Hom.*
Hex.
2. And 'tis a grief to me too : for in the death of the righteous the gods rejoice not.
 Λυπη δὲ καὶ ἐγὼ ὁ
 γαρ εὐσεβῆς (acc.) θε-
 ος | θνήσκῳ οὐ χαί-
 ρω—. *Att. Iamb. Trim.*
3. But I was youngest of Priam's sons : wherefore also he secretly sent me out of the land.
 Νεὸς δὲ εἰμι Πριάμι-
 δης·† ὅς καὶ ἐγὼ
 γη | ὑπέκπεμπω.—
Att. Iamb. Trim.

* The cause not for the sake of which, but through which.

† PORSON considers ὁ in this passage as the Nominative.

4. —the foes near the ships
| are burning many fires :
who would rejoice at these
things? *Hom. Hex.*

5. Wherefore also I fear (p.)
lest me within the nets
| having taken (2 a.),
they dismiss not unstained
with blood (one adj.) in
form (χωρως). *Att. Iamb.*
Trim.

*Also, to denote the object spoken of (accusativus de quo) ;
thus,*

1. And let some one say *Και ποτε τις ειπον,*
hereafter, as to him return- *πατηρ δε ογε πολλος*
ing out of battle, “ far *αγαθος, | εκ πολεμος*
better is he than his sire.” *ανιων— Hom. Hex.*

2. And tell me as to my *Και εγω ο υιος, ει*
son, whether he has learn- *μανθανω ο λογος |*
ed that logic. *εκεινος, ειπον,—*
Att. Com. Iamb. Trim.

2. Besides governing *two* Accusatives (*Introduction to*

the Writing of Greek, Rule XXXII.), Verbs of doing good or harm to often govern one accusative ; as,

1. Either by word thou hast benefitted the mind of Jove, or even by deed. Ἡ ἐπος οὐνιημι (1 a.)
κράδιη Ζεὺς ἡε καὶ
ἐργον. *Hom. Hex.*
2. Fellow, do not wrong to the dead. Ἀνθρώπος, μὴ ὀβρισηὶ ὁ
θνησκῶ (par. p.) κα-
κῶς. *Att. Iamb. Trim.*
3. Who would fear advancing to injure us—whether (η) bowmen, or javelin-men, or horsemen? *Attic.*

3. The Accusative expresses motion *to, through, or under* (see also *Introduction to the Writing of Greek, Rule LIII.*); as,

1. Go ye two to the tent of Achilles son of Peleus. Ἐρχομαι κλισίῃ Πη-
ληϊάδης Ἀχιλλεύς.
Hom. Hex.
2. And they both sank under earth. —ὁ δὲ ἀμφὶ γαίᾳ
δύμι. *Hom.*
3. These also indeed, consequently, wending to Saturnian Jove entreat Λισσομαι δὲ ἄρα ὁ
(fem.) γὰρ Ζεὺς Κρο-
νίων κίω, | ὁ (d.) Ἀτῆ

- that Ate may follow fast
upon that man, in order
that, smitten, he may pay
the penalty.
4. For not at all contempt-
ibly has Polynices come
to the land.
5. And my mother, and him
that begat me (ὁ φύσας)
another destiny | has
swept down to the death-
ful (Θανάσιμος) inhabitants
of Hades. *Att. Iamb.*
Trim.
- ἄμα ἔπομαι, ἵνα
βλαπτῶ (1 a. pas.)
ἀποτιῶ (1 a.). *Hom.*
Hex.
- Οὐ γὰρ τις Φαυλῶς
ἐρχομαι (2 a.) Πο-
λυνεικῆς χθονί. *Att.*
Iamb. Trim.

4. The Accusative is construed with the Substantive
χρεῶ or χρεῖω (Homeric) or χρεῖα (Attic); as,

1. Not at all have I any — οὐτις ἐγώ (acc.) οὗτος |
need of this honour. χρεῶ τιμῇ—. *Hom.*
2. Whosoever shall have — ὅς κεν αγαθος | βου-
counselled the best coun- λη βουλευῶ (1 a.)
sel, and great need is there μαλα δὲ χρεῶ πας

to all the Greeks of counsel good and wise.

Ἀχαιοὶ | ἐσθλὸς καὶ
πυκνινός —. *Hom.*
Hex.

3. But what need hast thou of me? On what account hast thou summoned my foot from my mansion?

— ἀλλὰ τίς χρεια* σὺ
ἐγώ; | Τίς χρημα
(acc.) πεμπῶ (1 a. mid.)
ὁ ἐμός ἐκ δόμος πούς;
Att. Iamb. Trim.

4. There is need of counsel for both me and thee, oh Jove--nurtured Menelaus.

Hom. Hex.

5. The Accusative is governed by Adjectives, derived from Verbs, and retaining an active sense, *but not in Homeric Greek*; as,

1. And thee neither any of immortals escapeth—.

Καὶ σὺ οὐτε ἀθανάτος
φυξίμος οὐδεις—. *Att. Chor.*

2. He said that it would not

Εἶπον ὅτι οὐ ῥαδὶός εἰμι

* This is a solitary instance in Euripides of a construction almost exclusively Homeric. The common Attic construction for this meaning requires *δεῖ* with dative or accusative of person, and genitive of thing.

be easy at present either to acknowledge or deny the things asked.

εν ὁ παρων ουτε ὁμο-
λογεω ουτε εξαρνος
(d.) εἰμι ὁ ἐρωταω. *At.*

3. I think that you are not unacquainted with (ἀνηκουός) some things at least that have happened (par. p. pas.) yesterday (χθιζα) and the day before (πρω-ῖζα). *Attic.*

6. With Verbs which govern a double Accusative in the active, the *thing* is put in the Accusative with the passive also; as,

1. And after these the Ajaxes clothed in impetuous might.

Ὁ δὲ ἐπὶ Αἴας δου-
ρις ἐπιειμένος ἀλκή.
Hom. Hex.

2. To reveal the new counsel, by which he is bereaved of sceptre and dignity.

Δεικνυμι (1 a.) ὁ νεος
βουλευμα, ὑπο ὅστις
(g. ὅτου) | σκηπτρον
τιμή (pl.) τε ἀποσυ-
λαω. *Att. Anap. Dim.*

3. Instructed in music by Lamprus, and in rhetoric

Μουσικῇ μὲν ὑπὸ Λαμ-
προς παιδεύω, ῥητο-

by Antiphon the Rhamnusian.

ῥιπή δὲ ὑπὸ Ἀντιφῶν
ὁ Ῥαμνουσίου. *Attic.*

4. They have borne witness
that they saw me beaten
by Conon, and stripped of
my garment.

7. The double Accusative is often construed with other Verbs besides those mentioned in the *Introduction to the Writing of Greek, Rule XXXII.*, especially when, in addition to *the whole* object (particularly when expressed by a Pronoun), *a part* of it is named, to which the action extends; thus,

- | | |
|---|--|
| 1. And him darkness covered as to the eyes. | —ὁ δὲ σκοτος ὅστος
(dual) καλυπτῶ. <i>Hom.</i> |
| 2. But the Trojans a direful trembling seized, each in his limbs. | Τρῶς δὲ τρομος αἶνος
ὑπερχομαι γυιον ἑ-
καστος. <i>Hom. Hex.</i> |
| 3. What word has escaped the bulwark of thy teeth? | —ποῖος σὺ (acc.) ἐπος
φευγῶ (2 a.) ἔρκος
οδοῦς. <i>Hom.</i> |
| 4. A direful chill creeps around my heart. | Κακος ἐγὼ καρδία τις
περιπιτνω κρυός. <i>Att.
Iamb. Trim.</i> |
| 5. But having bound | Ὁ δὲ Ἀρδιαῖος καὶ |

Ardiaëus and others, hands
feet and head, they were
dragging them.

αλλος συμποδίζω
(1 a.), χειρ τε και
πους και κεφαλη,
έλκω. *Attic.*

6. But come now enter,
and seat thyself upon this
seat, | brother-in-law,
since thy (σε) soul chiefly
toil hath occupied (αμφι-
βαινω). *Hom. Hex.*

8. The Accusative is put *absolutely*, 1. in apposition to
an entire proposition ; 2. at the beginning of a proposition
with the sense of “as to ;” thus,

1. a. Or some one of the
Greeks will hurl thee,
having grasped thee by
the hand, from a tower—
a miserable fate.

—η τις Αχαιος | ρίπ-
τω, χειρ (g.) αἴρω,
(2 a.) απο πυργος,
λυγρος ολεθρος. *
Hom. Hex.

1. b. Helen let us slay (2. a.),
a bitter grief to Menelaus.

Ἐλενη κτεινω (2 a. sub.),
Μενελεως λυπη πικ-
ρος. *Att. Iamb. Trim.*

* Differently explained by Thiersch, Gr. Gr. p. 385.

1. *c.* So to act, not suffering the desires to be unrestrained and endeavouring to satisfy them,—an endless evil—living a robber's life.
2. *a.* But as to thy mother, if her soul is eager for wedlock, let her go back.
2. *b.* But as to the birth of the boy, not three days intervened before binding him by the joints of the two feet he threw him by the hand of others upon a pathless mountain.
2. *c.* However as to the Greeks, those who dwell in Asia, nothing at all clear is said, whether they be following. *Attic.*
- Οὕτω πραττω, ουκ επιθυμια εαω απολαστος ειμι και οὗτος επιχειρεω. πληρω, ανηνυτος κακος, ληστης βιος ζω. *Attic.*
- Μητηρ δε ει ού (d.) θυμος εφορμαομαι γαμεω (mid.) | αψ ειμι—. *Hom. Hex.*
- Παις δε* βλαστη (pl.), ου διεχω ημερα | τρεις, και νιν αρθρον κεινος ενζευγνυμι (1 a.) πους | ριπτω αλλος χειρ αβατος εις ορος. *Att. Iamb. Trim.*

* A rare position; but justified by emphasis. See Porson's Letter to Dalzell.

V.—VOCATIVE.

The Vocative is used, as in English and Latin, in addressing an object; but observe that,

1. The Nominative, even when a Vocative precedes or follows, is often used for the Vocative; thus,

- | | |
|--|--|
| <p>1. Father Jove, ruling from
Ida, most glorious, most
great, and thou Sun, that
beholdest all things!</p> | <p>Ζεὺς (voc.) πατὴρ, Ἰδη-
θεν μεδῶ, κυδιστός,
μεγας, Ἥλιος (n.)
τε, ὅς πας εφοραῶ--.
<i>Hom. Hex.</i></p> |
| <p>2. Oh æther, Jove's domain,
and ye swift winged gales,
and fountains of the rivers,
and numberless dimplings
of the ocean waves,
and earth thou universal
mother!</p> | <p>Ω Δίος αἰθέρ, καὶ τα-
χυπτερός πνοή,
ποταμός τε πηγή,
ποντίος τε κύμα
ἀνηριθμός γελασμα
(s.), παμμήτωρ (voc.)
τε γῆ. <i>Att. Iamb.</i>
<i>Trim.</i></p> |

In Attic Greek *the name or designation of the person addressed, or the Demonstrative* οὗτος, *is put in the*

Nominative, while the Verb follows or precedes in the Second Person ; thus,

- | | |
|---|--|
| <p>1. Apollodorus of Phalerum there—will you not wait for me?</p> | <p>Ὁ Φαληρεὺς οὗτος Ἀπολλοδώρος, οὐ περιμενω; <i>Attic.</i></p> |
| <p>2. You fellow there, what can you be doing, you on the roof?</p> | <p>Οὗτος, τίς ποιεῖς εἰς τοῦτο (neut.), ὃ ἐπὶ τῷ τεγῷ; <i>Att. Iamb. Trim.</i></p> |
| <p>3. Why delay ye, ye in the house, during the quiet to slay the victim?</p> | <p>Τίς μελλῶ, ὃ κατὰ οἶκον, ἐν ἡσυχίᾳ σφαγεῖον (pl.) φοινίσσω; <i>Att. Chor.</i></p> |

Or οὗτος is followed by an Accusative with καλεῶ, or φωνεῶ; thus,

- | | |
|---|---|
| <p>You there, you, that are coercing the captive hands with bonds, I summon to draw near.</p> | <p>Οὗτος, σὺ, ὃ ὃ αἰχμαλωτὶς χεῖρ δεσμός απευθύνω, προσμολεῶ καλεῶ. <i>Att. Iamb. Trim.</i></p> |
|---|---|

2. The Vocative is often put in the singular, though the

Verb or Pronoun is in the dual or plural, when one person only is named, but more are addressed; thus,

1. Antinous, it is by no means possible to banquet with you insolent. Αντινοος, ουπως ειμι
ὑπερφιαλος μετα συ
(pl.) | δαινυμαι—. *Hom. Hex.*
2. Advance then, oh Bacchus, within. Χωρεω (pl.) τοιουν, ω
Διονυσος, εσω —. *Attic.*

3. When the speaker turns suddenly from narration to address, or from addressing one person to another, the name is put first in the Vocative, then the personal Pronoun followed by the particle δε; thus,

1. But do thou Atrides still, as heretofore, having an unchangeable purpose, rule the Greeks in violent encounters. Ατρειδης, συ δε ετι, ως
πριν, εχω αστεμφης
βουλη, | αρχευω Αρ-
γειος κατα κρατερος
ὑσμινη. *Hom. Hex.*
2. But to thee, Menelaus, I say these things, and moreover will do them. Μενελαος, συ δε ὁδε
λεγω, δεξαω τε προς.
Att. Iamb. Trim.
3. Orestes, to thee I betroth Ορεστης, συ δε παις

the maid, Phœbus commanding.

εγω κατεγγυαω, |
Φοῖβος λεγω—. *Att.*
Iamb. Trim.

Homer sometimes uses αλλα or αταρ before the personal Pronoun instead of δε after it; thus,

1. Father Jove, do thou then
snatch the sons of the
Greeks from beneath the
gloom. Ζευς πατηρ, αλλα συ
ρύω (1 a.) ὑπο αηρ
υἱευσ Αχαιοις. *Hom.*
Hex.
2. But go then, Hector, to
the city. Ἐκτωρ, αταρ συ πολις
μετερχομαι—. *Hom.*

III.

GENDER AND NUMBER.

Several rules of the *Introduction to the Writing of Greek* are devoted to this topic; but, in addition to some peculiarities there noticed, observe that

1. With a feminine Substantive or Substantives, the masculine dual of an Adjective, Pronoun, or Participle is often joined; thus,

1. Minerva and Juno, *Ἀθηναίη τε καὶ Ἥρη*
smitten with lightning. *πληγείς* (masc.) *κεραυνος*. *Hom.*
2. And instead of one, two
souls most faithful would
Pluto have confined together having passed the
infernal pool. *Δυο δὲ ἀντι εἰς Αἰδὸς*
ψυχῇ | ὁ πιστός γε
συνέχω (2 a.) *ἀν ὁμοῦ*
| χθονίος λιμνῇ δια-
ξας (masc.). *Att. Anap.*
Dim.
3. And they reckon both
these two days one, because they consume the
food of one day. *Καὶ εἰς ἀμφω οὗτος ὁ*
ἡμέρα λογιζομαι,
ὅτι εἰς ἡμέρα σίτος
δαπανᾷ. *Att.*

2. In the tragic style, if a woman talking of herself employ the plural number, it must be in the masculine gender; if the masculine gender, it must be in the plural number; thus,

1. I shall fall, if fall I must, Πιπτω (f. mid. pl.), εἰ
avenging my sires. χρεη, πατρης (d.) τι-
μωρεομαι. *Att. Iamb.*
Trim.
2. Woe's me! what wilt Οἱμοι τι λεγω; ουκ
thou say? thou art not
then come to me as about αρα ὡς θνησκω (par.
f. mid.) | μετερχομαι
to die! (2 a.) εγω—. *Att.*
Iamb. Trim.

3. Number, as well as gender (*Introduction to the Writing of Greek, Rule VIII.*) is often determined by something *thought of*, rather than *expressed*; thus,

1. And he was leaving the —λειπω δε λαος |
Trojan host, whom unwill- Τρωικος, ὅς* (pl.)

* Here it is right to understand Τρωας, although λαος is a collective noun.

ing the dug trench was
restraining.

αεκων ορυκτος τα-
φρος ερυκω. *Hom.*
Hex.

2. And on the next day they
did not at all the more
sail against the city, al-
though being in much
confusion and dismay.

Ὁ δὲ ὑστεραίῳς ἐπι-
μὲν ὁ πολὺς οὐδεὶς
(neut.) μᾶλλον ἐπι-
πλεῶ καὶ περ ἐν πο-
λὺς ταραχῇ καὶ
φοβῷ *ων (pl. masc.)
Attic.

3. He flies to Corcyra, hav-
ing been her benefactor.

Φεύγω εἰς Κερκυρά, ὃν
† αὐτὸς (pl.) εὐεργε-
τῆς. *Attic.*

* Here understand πολίτας.

† Understand Κερκυραίων.

3. But armed in hand with this sword, I will yield to myself the confidence of courage.

Ὅπλιζω (par. p. pas.) δε
χειρ (acc.) ὁδε φασ-
γανον | ὁ πιστος (pl.)
εμαυτου ὁ θρασος
παρεχω (mid.). Att.
Iamb. Trim.

4. And we alone fearlessly benefit not more from a calculation of advantage (το ζυμφερον) than in the confidence of freedom. Att.

2. The Comparative degree is frequently joined with the Adverb *μαλλον*; thus,

1. For ye will be verily far easier for the Greeks to slay, he being dead.

Ῥηιτερος γαρ μαλλον
Αχαιος δη ειμι |
κεινος τεθνηως, εναι-
ρω—. Hom. Hex.

2. But he would be far happier dead than alive.

Θνησκω (2 a.) δε αν
ειμι μαλλον ευτυ-
χης | η ζαω—. Att.
Iamb. Trim.

3. Of us human beings, the female sex is by nature far

Γενος εγω ὁ ανθρωπος
λαθραιος μαλλον

the more clandestine and
furtive, by reason of weak-
ness.

και επικλοπος φυμι
(2 a.) ὁ Δηλὺς, δια ὁ
ασθενῆς. *Attic.*

3. The sense, "rather than," is often expressed, without either *μαλλον* or the Comparative, by means of the particle *η*;

Thus, in *Homer*, after Verbs expressive of *will*, or *desire*,

- | | |
|---|--|
| 1. But to us Jove wills the
victory much rather than
to the Greeks. | Εγω δε Ζευς μεν πολυ
βουλομαι η Δαναοι
 νικη—. <i>Hom. Hex.</i> |
| 2. I wish the people to be
safe rather than to perish. | Βουλομαι εγω λαος
σοος ειμι η απολλυ-
μι (2 a. mid.). <i>Hom.</i>
<i>Hex.</i> |

After other Verbs also, but not in Homeric Greek; as,

He hath died, to me a cause Εγω πικρος θνησκω* η

* Dr. Elmsley disturbs this reading, but unnecessarily. *Mus. Crit. No. IV. p. 472.*

of sorrow rather than to *κεινος γλυκυς. Att.*
these of joy. *Iamb. Trim.*

The phrase, "other than," is expressed by *ἄλλος* η, or by *ἄλλος, ἕτερος, &c.*, followed by the Genitive (see Genitive case, p. 17). Thus, "to another than Achilles," *ἄλλῳ γ' ἢ Ἀχιλλεύῃ*; "other than science," *ἄλλοιον ἐπιστήμης, &c.*

4. When the subject is compared with an entire Proposition, and the Comparative has the sense of "too much," it is followed by η with the Infinitive, *but not in Homeric Greek*; thus,

1. However, strength at least and some guide he needs: for his suffering is too great to bear.
2. It is allowable, when one suffers woes too great to bear, to retire from miserable life.

3. Human nature is too feeble to acquire the art of those things, in which it may be inexperienced. Ὁ ἀνθρώπινος φύσις ἀσθενής ἡ λαμβάνων τέχνη ὅς (g.) ἀν εἰμι ἀπειρος. *Attic.*
4. These things are worthy even of blood (σφαγῇ), and are too great (πλεον) for approaching the neck to the noose on high (οὐρανίου). *Att. Chor.*

Ὡς or ὥστε is sometimes joined with the Infinitive in this construction.

Ἡ κατὰ or ἡ πρὸς is put after the Greek Comparative when answering to the Latin quam pro; thus,

1. For what is it thou sufferest worse than man can endure? Τίς γὰρ ὁ μείζων ἡ κατὰ ἀνθρώπου νοσεῶ; *Att. Iamb. Trim.*
2. Alcibiades, being in high esteem with the citizens, had desires more than in proportion to his existing fortune. Ἀλκιβιάδης, εἰμι ἐν ἀξίωμα ὑπὸ ὁστος, ὁ ἐπιθυμία, μέγας ἡ κατὰ ὁ ὑπαρχων οὐσία, χρεαομαι (imp.). *Attic.*

3. That these things are too subtle for his comprehension. Οὗτοι μὲν σοφός η κατὰ ἑαυτοῦ εἰμι. *Attic.*
4. The disease, too terrible for any description (κρείσσων λόγου), fell upon each more severely than human nature can support. *Attic.*

5. Two Adjectives compared with each other, so as to signify that more of one property than of another is found in a thing, are put both in the Comparative; thus,

1. All should desire to be swift of feet, rather than rich in gold and apparel. Πᾶς κε ἀγαρομαί (1 a.) ελαφρὸς ποὺς (acc.) εἰμι, | ἡ ἀφνειὸς χρυσοῦ (g.) τε εὐθὺς τε. *Hom. Hex.*
2. Oh! ye generals more numerous than good. Ἰὼ στρατηγὸς πολὺς ἡ ἀγαθός. *Att. Iamb Trim.*
3. As legend-writers have composed with a view to Ὡς λογογράφος ζυντι-θῆμι (2 a.) ἐπὶ ὃ

tickling the ear rather than
to truth.

προσαγωγος (neut.)
ὁ ακροασις (d.) η
αληθης. *Attic.*

4. For there is no one who
did not judge that you ran
hazard in a more rash (προ-
πετης) than kingly man-
ner. *Attic.*

6. The Comparative, followed by the Genitives of the
reflexive Pronouns, compares a subject to itself with regard
to its different circumstances at different times, *but not in*
Homeric Greek; thus,

1. They were become more powerful than they were
ever before. Δυνατος αυτος αυτου
γιγνομαι. *Attic.*
2. A potter grown rich will
become more idle and
careless than he was be- Πλουτεω (1 a. par.) χυ-
τρευσ αργος και
αμελης γιγνομαι
fore. μαλλον αυτος εαυ-
του. *Attic.*
3. This science will make
every man in war by no
little degree both bolder
and more courageous than
he ever was before. *Attic.*

7. The Superlative may be construed in the same way to denote the highest degree to which a thing or person attains; thus,

1. Would that I had con- Εἶθε συ, ὦ Περικλεῆς,
sorted with thee, oh Peri- τοτε συγγιγνομαι,
cles, then when thou wert ὅτε δεινός σουτου
most skilled in these οὗτος (acc. pl.) εἰμι.
things! Attic.
2. And he applies to this, —καὶ ἐπὶ οὗτος ἐπει-
in which he happens to γομαι | ἵνα αὐτός
transcend himself. αὐτου τυγχανῶ (ind.)
ἀγαθός ὢν. Att. Iam.
Trim.
3. Every man when young
sees such things the most
dully * (ἀμελιστατα) that
he ever does. Attic.

The force of the Superlative is often strengthened by the addition of πολυ, μαλιστα, παρα πολυ, ὡς, ὅπως, ὅτι, οἷος, ὅσον, and, in Homeric Greek, also of ὀχα, ἐξοχα, or μεγα.

* Superlatives as *adverbs* are usually in the plural, Comparatives in the singular.

V.

NUMERALS.

1. The Cardinal numbers, combined with *συν*, express, 1. "together;" and, 2. the signification of the Latin *distributives*; thus,

- | | |
|---|--|
| 1. <i>a.</i> Not even of twenty men together is the wealth so great. | —οὐδε ξυνεεικοσι φως
ειμι αφενος τοσσου-
τος—. <i>Hom.</i> |
| 1. <i>b.</i> I think that I have made more money than any two other sophists together you please to name. | Οιμαι εγω πολυς χρη-
μα (pl.) εργαζομαι,
η αλλος συνδυο, ος-
τις βουλομαι ο σο-
φιστης (g.). <i>Attic.</i> |
| 1. <i>c.</i> And two going together. | Συν τε δυο ερχομαι—. <i>Hom.</i> |
| 2. <i>a.</i> Taking three at a time. | Συντρεις αινυμαι—. <i>Hom.</i> |
| 2. <i>b.</i> The generals led each two divisions. | Συνδυο λοχος αγω ο
στρατηγος. <i>Attic.</i> |
| 2. <i>c.</i> We trierarchs were distributed by twos. | Συνδυο ειμι ο τριηραρ-
χος. <i>Attic.</i> |

The Prepositions ανα, κατα, with the Cardinal numbers, are sometimes used to express this distributive meaning.

2. Instead of the numbers compounded with 8 and 9, more frequent use is made of *εις* or *δυο* governed by the Participle of *δεω*, "I want," but not in *Homeric Greek*; thus,

- | | |
|--|--|
| 1. Thirty-nine ships. | <i>Ναυς εις δεω τεσσαρα-
κοντα. Attic.</i> |
| 2. They sailed to Samos
with forty-eight ships. | <i>Ναυς δυο δεω πεντη-
κοντα καταπλεω ες
Σαμος. Attic.</i> |

So also in the Ordinal numbers; thus,

The nineteenth year of this war ended.	<i>Εις δεω εικοστος ετος ο πολεμος (d.) τε- λευταω οδε. Attic.</i>
---	--

3. A number is sometimes expressed by naming the highest term of it *Ordinally*, whether a whole or a part, but this is not *Homeric*; thus,

1. They sent out twelve ships, and Lysicles as commander with four others. Ἐκπεμψαντες δωδεκα, και Λυσικλης πεμπτος αυτος στρατηγος. Attic.
2. After these things he was chosen as envoy plenipotentiary to Lacedæmon, with nine others. Μετα ουτος αιρεω πρεσβευτης ες Λακεδαιμων αυτοκρατωρ, δεκατος αυτος. Att.
3. Two drachmæ and a half. Τριτος ημιδραχμον. Attic.

In the combination of two Numbers, generally, either the smaller precedes, with και between them, as πεντε και εικοσι, "five-and-twenty;" or the greater precedes, without και, as εικοσι πεντε, "twenty-five."

VI.

PRONOUNS.

The meanings and constructions of some of the Greek Pronouns will be more minutely considered under the head of *Propositions* ; but a few peculiarities must be noticed here.

1. In Homeric Greek, the Nominatives of the Substantive Pronouns are frequently employed with the persons of the Verb, *without any peculiar emphasis* ; thus,

1. But her I will not release. Ὅδε ἐγὼ οὐ λυω—.

Hom.

2. Because I wished not to receive the splendid ransom of the maid Chryseis. Οὐνεκα ἐγὼ κουρῆ Χρυσηΐς ἀγλαὰς ἀποινὰς
| οὐκ ἐθέλω δεχομαι
(1 a.)— Hom. Hex.

But,

2. In Attic Greek these Nominatives are usually omitted except where there is an *emphasis* ; thus,

1. But by all means, said he, Ἀλλὰ παντὺς, φημι,
do thou also see her. καὶ σὺ θεαομαι (1 a.)
αὐτός. Attic.

2. For *I* too was once *Και εγω γαρ ειμι ποτε*,
 flourishing, but now I *αλλα νυν ουκ ειμι*
 flourish no more. *ετι. Att. Iamb. Trim.*

Of course, Homeric Greek also requires them in cases of emphasis, yet they are often omitted when αυτος stands in the sentence ; thus, "I myself willingly gave to him," αυτος εκων οι δωκα, &c.

3. With the Possessive Pronouns, a farther qualification of the person to whom they apply is put in the Genitive ; thus,

1. Moreover he was brother-in-law of me (*lit.* my brother-in-law) brazen-faced. *Δαηρ αυτε εμος εσκον κυνωπις—.* *Hom.*
2. Why sit ye idiot-like, the gain of us (*lit.* our gain) the wise ones, mere blocks of stone. *—τις καθημαι αβελτερος, | ημετερος κερδος (pl.) ο σοφος, ων λιθος. Att. Iamb. Trim.*
3. Seeing the boldness and magnanimity of thee mounting up upon the stage with the actors. *Ειδον ο σος ανδρια και μεγαλοφροσυνη αναβαινων επι ο οκρι-βας μετα ο υποκριτης. Attic.*

4. This man is called (p. pas.) husband of me the miserable. *Att. Iamb. Trim.*

In the same manner αὐτος, "self," is added in the Genitive to the Possessive Pronouns ; thus,

1. And thy sacred head, and our own mutual couch. Σὸς τε ἱερός κεφαλή, καὶ νωίτερος λεχὸς αὐτος (pl.). *Hom. Hex.*
2. For they perished by their own madness. Αὐτος γὰρ σφετερος ατασθαλίη (pl.) ὀλλυμι (2 a. mid.). *Hom. Hex.*
3. Thinking that the life of my miserable self has been already nearly spent. Ὁ ἐμός μὲν αὐτος ὁ τάλαιπαρος σχεδὸν | ἡδὴ νομιζῶ ἐκτοξεύω (p. pas.) βίος. *Att. Iamb. Trim.*
4. He sends a herald to them saying that he is ready (n.) to conclude a treaty, if they are willing to depart out of Sicily within

five days, taking their
own property. *Attic.*

4. For the significations of the Pronoun *αυτος*, see the *Introduction to the Writing of Greek, Part IV. p. 134*; but observe, in addition, that,

1. This Pronoun often stands with a Noun in the Dative, without *συν*, in the sense of “together with;” thus,

- | | |
|--|---|
| 1. But together with the
steeds and chariot draw-
ing near let us bewail
Patroclus. | <i>Αλλα αυτος ιππος και
αρμα ασσον ειμι
Πατροκλος κλαιω—
Hom. Hex.</i> |
| 2. And by my counsels the
dark profound of Tartarus
covers o'er the ancient
Saturn together with his
allies. | <i>Εμος δε βουλη Ταρ-
ταρος μελαμβαθης
κευθμων καλυπτω ο
παλαιγενης Κρονος
 αυτος συμμαχος—
Att. Iamb. Trim.</i> |
| 3. They take one ship indeed
together with the crew,
but the rest they could
not capture. | <i>Εις μεν ναυς λαμβανω
αυτος ανηρ, ο δε
αλλος ου δυναμαι.
Attic.</i> |

4. Two hundred triremes,
having sailed (1 a.) to
Egypt, perished together
with their crews (πληρωμα).

Attic.

2. The Homeric dialect often omits the Pronoun *αυτος* when it would refer to a subject in the preceding sentence ; thus,

- 1 And they called to one another to lay hold of the ships, and to drag *them* to the great deep.

—ὁ δὲ ἀλλήλων κελευω | ἄπτομαι νη-
υς, ἡδὲ ἔλκω εἰς ἄλς
δῖος. *Hom. Hex.*

2. And next Meges slew Pedæus, Antenor's son, who also was indeed of spurious blood, but noble Theano carefully reared *him*.

Πηδαιος δὲ ἀρα πεφνω
Μεγῆς, Ἀντηνωρ υἱ-
ος, | ὅς ῥα νοθος μὲν
εἰμι, πυκα δὲ τρεφω
δῖος Θεανῶ. *Hom.*
Hex.

But, in Attic Greek, the Pronoun is seldom omitted in this construction.

5. In Homeric Greek the Pronoun *οὐ, οἱ, ἐ, &c.,* is

generally used as equivalent to the oblique cases of *αυτος*,
 “of him, her, &c. ;” thus,

1. But he escaped not the — *αλλα ου λανθανω*
 eye of noble Hector, who
 (2 a.) *Ἐκτωρ διος, | ὅς*
 therefore came to meet
ῥα οὐ (d.) αντιος
 him, speeding through the
ερχομαι, θεω ανα
 fray. *δηϊοτης. Hom. Hex.*
2. These things I will make *Οὗτος κε οὐ τελεω*
 good to him having de-
 (1 a. opt.) *μεταλλασ-*
 parted from his wrath. *σω (1 a.) χολος. Hom.*
Hex.
3. But them Podarces mar-
 shalled (*κοσμεω*), branch
 of Mars. *Hom.*

So also sometimes in the Attic poets, but

In Attic prose this Pronoun is usually *reflexive*, that is,
 it refers itself to the subject of the Proposition in which it
 stands, or of the foregoing, if the second be sufficiently
 connected with it ; thus,

1. Alarmed and not suppos- *Δειδω (2 p. par.) και ουκ*
 ing that he would have
αν οιομαι οὐ αυτος
 endured to yield to him. *τολμαω (1 a.) ὑπο-*
χωρεω.

2. Those in the Acropolis said that they would depart, if they would grant safety to them departing with their arms. Ὅ ἐν ὁ Ἀκροπολις εἶπον, ὅτι ἀπειμι ἀν, εἰ οὐ ἀσφαλεια μετὰ ὁ ὅπλον ἀπειμι δίδωμι.

But this Pronoun is little used by Attic writers; since in the DIRECT sense they employ the oblique cases of αὐτος, and in the REFLEXIVE they prefer the parts of ἑαυτου.

6. The Demonstrative Pronouns ὅδε, ὅγε, οὗτος, are frequently used by the poets, with the sense of the adverbs * “here, there;” thus,

1. For truly Achilles is raging here near at hand. — ἡ γῆς Ἀχιλλεύς | ἐγγυς ὅδε κλονεῶ —.
Hom.
2. Here comes, oh Diomede, a man from the host. Οὗτος τοι, Διομήδης, ἀπο στρατοῦ ἐρχομαι ἀνὴρ. *Hom. Hex.*

* Dr. Elmsley has remarked (*Mus. Crit.* No. V. p. 24), that the demonstrative ὅδε is also sometimes used in the sense of “thus;” as *Eur. Med.* v. 687, Τί γὰρ σὸν ὄμμα χρωσ τε συντετληχ’ ὅδε; “Why is thine eye dimmed, thy form thus faded?”

3. And already I see Death here near at hand. Ἡδὴ δὲ ὀδε Θάνατος
εἰσορᾷ πελας. *Att.*
Iamb. Trim.

4. But here comes one of the servants from the house | shedding tears (fem.)—
Att. Iamb. Trim.

Οὗτος is sometimes so used even in *Attic* prose.

These Pronouns are also often put for the personal Pronouns *εγω* and *σύ*; thus,

1. Oh aged man, not distant is this man (i. e. *am I*), (and soon thou thyself shall know it,) who assembled the people. Ω γερῶν, οὐχ ἕκας οὗ-
τος ἀνὴρ, (ταχὰ δὲ
εἰσομαι αὐτός,) | ὅς
λαὸς ἀγείρω—. *Hom.*
Hex.
2. Bereaved of your son yet living, as ye merit, wax ye old: for no more shall ye go under the same roof with this man (i. e. *me*). Ἀπαις (du.) παῖς ὦν,
ὥσπερ ἀξίος, | γη-
ρασκῶ· οὐ γὰρ ὀδε
ἐτι εἰς ὁ αὐτὸς στε-
γὸς | νεομαι—. *Att.*
Iamb. Trim.
3. Low lies the wronger of Κεῖμαι γυνὴ ὀδε λυ-

this dame (i. e. *me*).

μαντηριος. *Att. Iamb.*
Trim.

4. Die not for this man (i. e. *me*), nor I for thee. *Att.*
Iamb. Trim.

7. The Relative Pronoun *ὅς, ἥ, ὅ*, is sometimes used by Homer,* and by the *later* Attics, with a demonstrative force; thus,

- | | |
|--|--|
| 1. Let us bewail Patroclus; for this is the honour due the dead. | Πατροκλος κλαιω· ὅς
γαρ γερας εἰμι θά-
νων. <i>Hom. Hex.</i> |
| 2. Thus the one could not overtake the other by speed of foot, nor the other (<i>that one</i>) escape. | Ὡς ὁ ὅ ου δυναμαι
μαρπτω πους, ουδε
ὅς αλυσκω (1 a.).
<i>Hom. Hex.</i> |
| 3. Of Grecian cities destroying some, and into others bringing back the exiles. | Πολις Ἑλληνις † ὅς
μεν αναιρεω, εις ὅς
δε ὁ φυγας καταγω.
<i>Attic.</i> |

* Denied by Mr. Payne Knight. See his note to Il. X., 201.

† Some Critics, however, would alter this and similar passages, denying altogether this use of *ὅς, ἥ, ὅ*, to *Attic* Greek. See Stuvzcius de Dialecto Macedonica et Alexandrina, p. 205.

4. Since Philip has taken some cities of our neighbours, and is laying some waste. *Attic.*

5. But even he fears (p.) the lightning of great Jove.
Hom. Hex.

Observe, however, that Homer says not *ὅς μὲν—ὅς δέ*, though he uses *ὅς* in the second member of the division, or *ὅς* by itself. *Καὶ ὅς*, &c., is common in the Attic for “he,” &c.; and thus the Platonic phrase *ἡ δ’ οὖς*, “said he.”

8. The chief meanings of the Pronoun called the Article are given in the *Introduction to the Writing of Greek, Part IV. pp. 129,—134.*

As to the interchange of Pronouns, observe that, in Homeric Greek, *ἐὼς* is sometimes used for *ἐμός* or *σός*; and that, in Attic Greek, the reflexive *ἐαυτοῦ* is often put for the other personal Pronouns compounded with *αὐτός*,* and

* Yet, in the contracted form *αὐτον*, though they use *αὐτοῦς* for *ἡμᾶς αὐτοῦς* the Greeks use not *αὐτον* for *ἐμαυτον*.

its plural *ἐαυτων* for the reciprocal *αλληλων*. In Homeric Greek the Pronoun *μιν* is often used for the Accusative of the Pronoun of the third person singular and plural. The tragic form is *νιν*. The Pronoun *σφε*, in Homeric Greek, is equivalent to the Pronoun of the third person in the plural, in Attic Poetry to the same Pronoun in the singular or plural.

VII.

THE VERB.

Besides those properties of the Greek Verb, which are explained in the common Grammars, there are some peculiarities of form, and of usage in tense and mood, to which the writer of Greek must attend ; thus, as to

I.—FORM.

1. The Verb transitive has for the most part the active form, as λειπω, “I leave,” ακουω, “I hear;” yet

a. A middle form often appears in the future tense ; thus, ακουω, f. ακουσομαι, αιδω (αιιδω) f. αισομαι (see Buttmann’s Gr. Gram. p. 144, &c.).

b. Some Verbs have entirely dropped the active form (*deponents*) ; as ασπαζομαι, “I embrace, greet;” εργαζομαι, “I labour;” yet, *in the passive*, some of the parts have often the *passive* meaning.

2. The passive meaning has usually the passive form, yet occasionally

a. The active form is found, as *ἔαλων, ἔαλωκα*, "I was taken—have been taken;" and, more commonly,

b. The future middle is found with a passive meaning, as *τελευτησομαι, φιλησομαι, Hom.*; *λεξομαι, τιμησομαι, στερησομαι, κηρυξομαι, στυγησομαι, &c.*, in the Attic tragedians; *καταλυσομαι, Xen.*, "I shall be ended, caressed, said, honoured, bereaved, proclaimed, hated, overthrown." The 2 aor. mid. is also found for the 2 pas., but the 1 aor. mid. is never used for the passive.

3. The intransitive Verb, like the transitive, has in some Verbs an active, in some a passive form, as *λαμπω*, "I shine," *πεταμαι*, "I fly," and

a. In some instances both forms are common, as *οιω*, and *οιομαι*, "I deem," *ικανω* and *ικανομαι*, "I come."

b. The perfect 2 of many transitive Verbs has an * in-

* Hence the long prevalent mistake of calling this tense a perf. middle: but in many verbs it has a sense entirely transitive; e. g. *εκτονα, εσπορα, λελοιπα, &c.*

transitive signification, as ἐλπῶ, "I cause to hope," ἐολπᾶ, "I hope," ἀγνυμι, "I break," εἰργα, "I am broken," ὀλλυμι, "I destroy," ὀλωλα, "I am undone," &c. (See Matth. Gr. Gram. vol. II. p. 716.)

4. Intransitive Verbs are sometimes used as transitives, thus, ῥέω, λαμπῶ, ζέω, θαλλῶ; and, vice versa, transitive Verbs are found intransitively used (of which meaning an ellipse of the reflexive Pronoun may be deemed the foundation), thus, ἄγω, βαλλῶ, εἰσβάλλω, φέρω, &c.

5. The perf. and pluperf., but above all the aorists passive are frequently used with a middle signification. In some Verbs the aorist is regularly so used, as ἀπηλλάγην, "I took myself off," ἐπεισθην, "I suffered myself to be persuaded," &c. (See Matthiæ Gr. Gram. vol. II. pp. 715, 716. Buttmann, pp. 104, 234. And, for a concise and masterly statement of the principal usages of the mid. voice, a paper by the Rev. J. Tate, in No. I. p. 102 of the *Museum Criticum*.)

II.—TENSE.

The usage of the Greek Tenses agrees in the main with that of the corresponding Tenses in the English tongue. The following particulars are worthy of chief attention.

1. The *aorist* indicative, like the simple past of English, expresses an action merely as past. Observe it in contrast with the *imperfect* in the annexed sentence,

Pyrrhus the king, while journeying, met with a dog watching a dead body, and commanded them to bring him along with him. A few days after a review was going on, and the dog was attending: and he saw the murderers, and ran forth and continued barking at them.

Πυρρὸς ὁ βασιλεὺς, ὁδευων, εντυγχανων (2 a.) κυων φρουρεων νεκρος, και κελευων (1 a.) μετα ἑαυτου κομιζω. Ολιγος δε ὕστερον ἡμερα (d.) εξετασις ειμι (imp.), και παρειμι (imp.), ὁ κυων· ειδον (par.) δε ὁ φονευς, εκτρεχων (2 a.) και καθυλακτεω (imp.) αυτος.

Thus,

1. Then indeed he drew out from the quiver a fatal shaft, and placed it on the string.

Ητοι ὁ μεν Φαρετρη εξαιρειω (2 a. mid.) πικρος οἶστος, | τιθημι (1 a.) δε επι νευρη—. Hom. Hex.

2. And he both conquered *Και μάχη τε νικᾶω*
 them in battle, and after (1 a.), *καὶ ἀπο οὗτος*
 this continued plundering *φερω (imp.) καὶ ἀγῶ*
 them. (imp.) *αὐτος. Attic.*

Hence it appears that the aorist inclines to the expression of momentary action, or such as it is intended so to represent. The imperfect properly expresses some more continued action, often an habitual action. But this distinction is observed much more carefully in Attic than in Homeric Greek.*

2. The aorist participle expresses always past time,† equivalent to *after that*, or the perfect participle *having* in English; thus,

1. Thus then having said, *Ὡς ἄρα φωνεῶ (1 a.),*
 she smote with glittering *ἱμασσῶ μαστιξ φα-*
 lash the mules. *εινός | ἥμιονος—.*
 Hom. Hex.

* *Habitual* action may, however, be expressed by the aorist also, and even by the future in conditiona sentences.

† Yet it may be translated like the present in relation to habitual action.

2. Cyrus, after that he had summoned Araspes the Mede, bade him guard for him both the lady and the tent.
- Καλεω (1 a.) ὁ Κύρος
 Αρασπης Μηδος, οὐ-
 τος κελευω διαφυ-
 λαττω (1 a.) αὐτος ὁ
 τε γυνη και ὁ σκηνη.
Attic.

3. But Socrates, said the accuser, used to teach the young to treat with contumely (προπηλακίζω) their fathers, saying that according to law it was allowable even to bind one's father having convicted (αἰρέω par. 2 a.) him of madness.
- Attic.*

The distinction of usage between aorist and present, in the other moods, viz. opt., subj., imperat., and infin., is extremely nice, and rests chiefly on this point, viz. that these moods of the aor. refer to an action considered in its completion, but of the present to an action considered in its beginning or continuance. Hence these moods of the aor. are much more common than the same of the present. (See Matth. Gr. Gr. vol. II. p. 730.)

3. Instead of the past tenses indicative use is made

α. Of the present tense, in animated narrative, which represents what has taken place as present (*præsens historicum*); thus,

1. And one kisses (for *was kissing*) the hand, another the golden head of the children: and I myself, in my delight, followed together with the babes into the chamber of the women.

Κυνεω δε ὁ μὲν τις χεῖρ,
ὁ δὲ ξανθὸς παρὰ |
παῖς· ἐγὼ δὲ καὶ αὐ-
τὸς, ἡδὼν ὑπο, | στε-
γῇ γυνὴ ζυν τεκνον
ἅμα ἔπομαι (2 a).
Att. Iamb. Trim.
2. And both they take up their arms, and the Syracusans perceive it and raised their Pæan.

Καὶ ἀναλαμβάνω τε ὁ
ὄπλον, καὶ ὁ Συρα-
κούσιος αἰσθάνομαι
καὶ παιωνίζω (1 a).
Attic.
3. But they, deeming him to stand in the way of their doing (*τῷ ποιεῖν*) what they wished (*opt.*), plot against him, and were privately accusing him to the senators as an enemy (*λυμαινομενός*) of the state.

Attic.

It is singular that this use of the present is not an Homeric usage, yet

b. The present tense is used by Homer with the poetical *παρος* as an adverb of past time; thus,

- | | |
|---|--|
| <p>1. And verily before at least
I question thee not, nor
sift thee.</p> | <p>Και λην συ παρος γε
ουκ ειρομαι, ουτε
μεταλλαω. Hom.
Hex.</p> |
| <p>2. For so heavily pressed on
the chiefs of the Lycians,
who before indeed are
(for <i>were</i>) very forward in
violent conflicts.</p> | <p>Ὡδε γαρ βριθω Λυκίος
αγος, ὅς το παρος
περ ζαχρηης τελε-
θω κατα κρατερος
ὑσμινη. Hom. Hex.</p> |

Thus the present is sometimes construed with ποτε in the sense of "long ago," but not in Homeric Greek.

In similes Homer uses indifferently the present, the future, or the aorist.

4. The present indicative and participle are sometimes used with a future signification; thus,

1. For at break of day I shall return, with the rising sun, bearing bright armour from the mighty Vulcan.
 Ἡὼθεν γὰρ νεομαι (νευ-μαι), ἅμα ἡελιος ανιων, | τευχος (pl.) καλος φερω παρα Ἡφαιστος αναξ.
Hom. Hex.
2. But, if bound by oaths, thou wouldst not abandon me to these wishing to drag (*about to drag*) me from the land.
 — οὗτος δε, ὀρκιον μεν ζευγνυμι (par. 2 a. pas.), | αγω ου μεθι-ημι (2 a. mid.) αν εκ γαια εγω. *Att. Iamb. Trim.*

Thus, regularly, in the case of the presents ειμι, “I will go,” πιομαι, “I will drink,” εδομαι, “I will eat,” φαγομαι (not Homeric), also “I will eat.”

5. The third future passive (*paulo-post*), is properly both in form and meaning, compounded of perfect and future. Hence it places what is future in a supposed past; thus,

1. For that would be far best of all, since soon will
 — ὅς γὰρ κε οχα αγα-θος ἅπας | ειμι, επει

dire destruction have been wrought here.

ταχα τηδε τευχω
αιπυς ολεθρος. *Hom.*
Hex.

2. The state will have been completely organised, if such a watchman oversee it.

Ὅ πολιτεια τελεως
κοσμεω, εαν ὁ τοιου-
τος αυτος επισκοπεω
φυλαξ. *Attic.*

Since the perfect often expresses a continued state (e.g. ἐγγεγραμμαι expresses not merely "I have been inscribed," but "I stand on the list"), this signification remains in the third future; thus,

1. No one's inscription shall be altered from favour, but as each was from the first, so shall he stand enrolled.

Ουδεις κατα σπουδη
(acc.pl.) μετεγγραφω
| αλλα ὡσπερ ειμι
το πρωτον, εγγραφω.
Att. Iamb. Trim.

2. And for all future time this ocean gulph, be well assured, shall be called Ionian.

Χρονος δε ὁ μελλων
ποντιος μυχος, | σα-
φως επισταμαι Ιο-
νιος καλεω. *Att.*
Iamb. Trim.

Consequently, this is the natural future of those perfects,

which have acquired a separate meaning of the nature of the present, as *κεκτημαι*, “I possess,” *μνησμαι*, “I remember,” fut. *κεκτησομαι*, *μνησομαι*, &c.

Sometimes this future expresses rapidity of action, as *φραζε και πεπραζεται*, “speak and it is done.” Hence the common name of *paulo-post*.

III.—MOOD.

The usages of the Greek moods will come to be more fully considered under the head of Propositions; but a few remarks may find place here.

The Optative, expressive of a wish * (see *Introduction to the Writing of Greek, Part IV. p. 138*), is often accompanied in Homeric Greek by the particles *αι γαρ* (not *αι* singly), *αιθε*, *ειθε* or *ως*, and in Attic by *ει μοι*, *ει τι*, *ει γαρ*, *ειθε*, or *ως*; thus,

* The optative of the future is never used in this sense, and is never accompanied by *αι* or *τι*.

1. Would that it might indeed be so, oh dear Menelaus! Αἰ γὰρ δὴ οὕτως εἰμι, φίλος (n.) ὦ Μενελαός (voc.). *Hom. Hex.*
2. Would I were as much better in war than thou, as I am worse. Αἰθεὶς ὅσος ἦσσαν εἰμι, τοσὸς σὺ φετερός εἰμι. *Hom. Hex.*
3. Would I were so youthful, and my strength were so entire! Εἰθεὶς ὥς ἦβαιω, βίη δὲ ἐγὼ ἐμπεδὸς εἰμι. *Hom. Hex.*
4. Oh that strife would perish out of the society of both gods, and mortals! Ὡς ἐρίς ἐκ τε θεῶν, ἐκ τε ἀνθρώπων ἀπολλύμι (2 a. mid.). *Hom. Hex.*
5. Would there were a voice in my arms! Εἰ ἐγὼ γιγνομαι (2 a.) φθογγὸς ἐν βραχίονι. *Att. Iamb. Trim.*
6. Oh my dearest friend, may I die having seen but this! ὦ φίλτατός, εἰ γὰρ οὗτος καταθνήσκω (2 a.) εἶδον. *Att. Iamb. Trim.*
7. Oh mansion, would that thou wouldst pour a voice for me, and wouldst attest whether I be a man of evil nature! ὦ δῶμα (pl.), εἰθεὶς φθεγμά γηγρυώ (1 a. mid.) ἐγὼ, | καὶ μαρτυρεῖ, εἰ κακὸς φύω (p.) ἀνὴρ. *Att. Iamb. Trim.*
8. Where is Teucer? If he Ποῦ Τευκρὸς; ὥς ἀκ-

come, I wish that he may
come in time to assist in
composing his brother's
body (*lit. his fallen bro-*
ther) here.

μαιος, εἰ βαινῶ (2 a.),
μολεῶ, | πεπτῶς α-
δελφός ὁδε συγκα-
θαρμοζῶ (1 a.). *Att.*
Iamb. Trim.

9. For would, oh both Fa-
ther Jove, and Minerva,
and Apollo, | such a
spirit were in all bosoms!
Hom. Hex.

10. Would, oh my son, I
were a corpse instead of
thee! *Att. Iamb. Trim.*

In a retrospective wish, Homer uses αἰθε or ὥς with the 2 aor. ind. of οφείλω, the Attics use εἰθε with any aorist indicative; thus,*

1. Would that ye all toge-
ther had been doomed to
be slain beside the swift
ships instead of Hector.

—αἰθε ἅμα πας |
Ἐκτῶρ οφείλω ἀντι-
δοός ἐπὶ νηὺς φάω
(p. pas.). *Hom. Hex.*

* Rarely ὀφείλων without one of these adjuncts.

2. Would that he had expired in my arms! Thus might we have satiated ourselves with weeping and lamenting. —ως οφειλω θνησκω (2 a.) εν χειρ εμος· | τω κε πορευω (1 a. mid.) κλαων (n. du.) τε, μυρομενος τε. *Hom. Hex.*
3. Would that the hull of Argo had not flown through the dark Symplegades to the land of Colchos! Ειθε οφειλω Αργω μη διαπετομαι (2 a.) σκαφος, | Κολχοι εσαια, κυανεος Συμπληγαδες. *Att. Iamb. Trim.*
4. Would that I had then consorted with thee! Ειθε συ τοτε συγγινομαι. *Attic.*

2. For the use of the simple Subjunctive in *exhortations*,* in *negative sentences*, and in *commands*, see the *Introd. &c. Part IV. pp. 135, 136.*

* Observe, in addition to the *Introd., &c., Part IV. p. 35*, that besides the 1 person *plural* subjunctive in the hortatory sense of "let us," &c., the 1 person *singular* is sometimes used in the sense of "let me," &c.; generally, however, after *φερε*, or some similar imperative.

3. Instead of the imperative mood, use is often made of the indicative future; thus,

- | | |
|---|--|
| <p>1. Oh Nestor son of Neleus, mighty glory of the Greeks, know Agamemnon son of Atreus!</p> | <p>Ω Νεστωρ Νηληϊαδης
μεγας κυδος Αχαι-
ος, εισομαι Ατρει-
δης Αγαμεμνων—
<i>Hom. Hex.</i></p> |
| <p>2. And having visited all Asia and Europe's boundaries, learn these things thyself.</p> | <p>Πας δε επερχομαι (2 a.)
Ασιας Ευρωπη τε
ορος γιγνωσκω (fut.
mid.), οδε αυτος—
<i>Att. Iamb. Trim.</i></p> |
| <p>3. But do thou indeed enriched tarry at home: and I will accomplish these things both for thee and for myself.</p> | <p>Αλλα συ μεν πλουτεω
οικοι μενω· εγω δε
ουτος ποιεω και υπερ
συ και υπερ εγω.
<i>Attic.</i></p> |

More especially the future often stands in this sense with a negation put interrogatively; the particle ου conveying a positive, but ου μη a negative command, (but this is not an Homeric construction); thus,

1. Let some one with all —ουχ οσος ταχος |

speed hasten to the Pythian altar.

χωρεω (fut. mid.) τις
Πυθικός προς ἔστια;
Att. Iamb. Trim.

2. Shew then that orators have some sense, and that rhetoric is an art and not mere adulation.

Οὐκ οὖν αποδεικνυμι ὁ
ρήτωρ νους ἔχων, καὶ
τεχνη ὁ ῥητορικῇ,
ἀλλὰ μὴ κολακεία;
Attic.

3. Speak not these things before the multitude, venting words that border on madness.

Οὐ μὴ παρὰ ὄχλος (d.)
ὁδε γηρυω (fut. mid.),
|μανία ἐποχὸς ῥίπ-
των (fem.) λόγος;
Att. Anap. Dim.

4. Oh daughter, hold not this discourse to the multitude!

Ω θυγατὴρ, οὐ μὴ μυ-
θὸς εἰς πολὺς ἐρεω;
Att. Iamb. Trim.

Observe the combined construction of *οὐ* in the first member of the sentence, and *μὴ* or *μηδε* in the second; as,

1. Refrain thyself in silence, and admit not fearfulness.

Οὐ σιγα ἀνεχομαι,
μηδὲ δειλία αἰρω;
Att. Iamb. Trim.

2. Retire both thou to the palace, and thou Creon, to

Οὐκ εἰμι σύ τε οἶκος
(pl.), σύ τε, Κρεῶν,

thy house, and raise not
what is nothing to a
mighty grief.

κατα στεγη (pl.), |
και μη ὁ μηδεις
(neut.) αλγος εις με-
γας φερω ; Att.
Iamb. Trim.

3. Advance (φερω) it more
quickly, and disobey me
not. *Att. Iamb. Trim.*

4. On the other hand, the Attic poets frequently use
the imperative in a future sense after οισθα with ὁ, ἄ, ὅτι, or
ὥς; thus,

1. Knowest thou what thou
hast to do? in return for
what thou hast said hear
a reply on equal terms,
and then judge, having
learned thyself.

Οἶδα ὥς ποιεω (1 a.);
αντι ὁ ειρημενος |
ισος (pl.) αντακουω,
και ειπα κρινω αυτος
μανθανω. *Att. Iamb.*
Trim.

2. Knowest thou then what
thou hast to do? Neither
be dragged away by vio-
lence, nor come forth to
a contest of hands with
me.

Οἶδα ουν ος δραω (1 a.);
μητε αποσπαω (1 a.
pas.) βια, | μητε εις
χειρ ἀμιλλα εξερ-
χομαι (2 a.) εγω.
Att. Iamb. Trim.

Concerning the use of the infinitive for the imperative, see the Introduction, &c., Part II., p. 59, Rule XLI.

5. With regard to the use of the infinitive as a noun substantive (*Introd., &c., Part II., p. 58, Rule XL.*), which may take place through all the cases, observe, 1. That the Homeric dialect does not couple the article with the infinitive in this sense, but that the Attic dialect does not dispense with the article, except sometimes in the nominative, rarely in the genitive, and sometimes in the accusative *governed by a verb*; 2. That not only the simple infinitive, but an accusative or a whole sentence with the infinitive, may be thus used; as,

- | | |
|---|--|
| 1. <i>a.</i> For now indeed it stands for all upon the razor's edge—either a very direful destruction to the Greeks, or life. | Νυν γαρ δὴ πας ἐπὶ
ξυρὸς ἰστήμι ἀκμῇ,
 ἡ μαλὰ λυγρὸς
ὀλεθρὸς Ἀχαιοῖς, ἢ
βίωμι. <i>Hom. Hex.</i> |
| 1. <i>b.</i> Now indeed appears the day of subjugation beneath the Trojans. | Νυν δὲ εἶδομαι ἡμᾶς
ὑπὸ Τρῶς (d.) δαμᾶν
(2 a. pas.). <i>Hom. Hex.</i> |
| 1. <i>c.</i> Woe's me! the being incensed at one diseased is vain: but the seeing | Οἱ μοι· ὁ (neut.) μὲν
νοσέω θυμοομαι, κα-
κός· ὁ (neut.) δὲ αἶδε |

him thus minded who
could endure?

ὄραω φρονεῶ τις ποτε
ἀν φέρω; *Att. Iamb.*
Trim.

1. *d.* But thinkest thou that
there is any other more
efficient cause of the not
being enslaved to the belly,
nor to sleep and lascivi-
ousness, than the having
other things more de-
lightful than these?

Ὅ δε μὴ δουλεῦω γασ-
τρῆς, μὴδε ὕπνος καὶ
λαγνεία, οἰομαι τις
ἄλλος αἰτιώτερος εἰ-
μι, ἢ ὁ ἕτερος οὗτος
ἐχὼ ἡδύς; *Attic.*

1. *e.* Friends and allies, we
could not impute as blame
to the gods, our not having
accomplished thus far all
things whatsoever we pray
for.

Ἀνὴρ φίλος καὶ συμ-
μαχος, ὃ μὲν θεὸς
οὐδεὶς (neut.) ἀν ἐχὼ
μεμφομαι (1 a.), το
μὴ οὐχὶ μεχεῖς ὁδε
πᾶς ὅσος εὐχομαι
καταπραττω (p.). *At.*

1. *f.* But know, that by us
all death is a forfeit due.

— γιγνώσκω δε, ὥς
πᾶς ἐγὼ καταθνήσκω
(2 a.) ὀφείλομαι.
Att. Iamb. Trim.

1. *g.* So that no others than
the philosophers are in
the way of their obtaining
esteem among all.

Ὅστε παρὰ πᾶς εὐδο-
κίμειν ἐμποδὼν οὐ
εἰμι (infin.) οὐδεὶς
ἄλλος, ἢ ὁ περὶ φι-

λοσοφία ἀνθρώπος.

Attic.

1. *h.* But he made both the advancing by good deeds to the more honourable seat lawful, and, if any one were indolent, the falling back into the more dishonourable.

2. *a.* The approach of water to my head is not lawful, before at least that I stretch Patroclus on the pyre, and heap up a monument.

2. *b.* For that we being mortals should err, is, methinks, nothing wonderful.

2. *c.* Both this good service, and that with regard to the Samians, namely that through our means the Peloponnesians did not aid them, afforded you

Ἀλλὰ νομιμὸς ποιεῶ
(1 a. mid.) καὶ ἀγαθὸς
ἐργὸν προβαίνω (2 a.)
εἰς ὃ τιμῖος ἔδρα,
καί, εἰ τις ῥαδίουρ-
γεῶ, ἀναχωρεῶ (1 a.)
εἰς ὃ ἀτιμὸς. *Attic.*

Οὐ θεμὶς εἰμὶ λοετρὸν
(pl.) καρηγὰς ἀσπον-
ῖκω (mid.), | πρὶν γε
ἐνὶ Πατροκλὸς τιθη-
μι (2 a.) πυρὶ, σημεῖα
τε χεῶ (1 a.). *Hom.*
Hex.

Ὅ γὰρ ἁμαρτανῶ ἀν-
θρώπος ὢν, οὐδεὶς,
οἶμαι, δαυμάστος.
Attic.

Ὅ εὐεργεσία οὗτος τε
καὶ ὁ ἐς Σαμῖοι, ὁ
(neut.) διὰ ἐγὼ Πε-
λοποννησῖοι αὐτὸς
μὴ βοηθεῶ (1 a.),
παρεχῶ σὺ Αἰγινή-

both the conquest of the
Æginetæ and the chastise-
ment of the Samians.

Attic.

2. *d.* It behoves indeed to
observe (ειρνομαι i. a.) your
(σφωϊτερος) words (sing.)
at least, oh goddess, |
although much incensed
(p. pas. par.) in spirit—

Hom. Hex.

2. *e.* That still more, those
of you who wish may dis-
believe in my having been
honoured by celestial be-
ings (δαιμονες). *Attic.*

ται μεν επικρατησις,
Σαμιοι δε πολασις.

6. In addition to the *Introd.*, &c.. p. 46, *Rule XXVII.* and p. 61, *Rule XLVII.*, observe particularly the construction of the participle with the verbs λανθανω or ληθω, φθανω, and συγχανω. These accessory verbs, usually expressed in English by a periphrasis, are accompanied by the verb, of which they express a circumstance, in the participle; thus,

1. *a.* In all my toils thou art present, nor do I set forth without thy knowledge. Εν πασπονος παριστήμι
οὐδὲ συ ληθῶ | κινυ-
μαι—. *Hom. Hex.*
1. *b.* First indeed I will send spies towards it, lest it fall upon me unawares. —πρῶτος (pl.) μὲν σκο-
πος | πεμπῶ πρὸς
αὐτός (masc.), μὴ,
λανθάνω (2 a.) ἐγὼ
προσπιπτῶ (2 a. par.).
Att. Iamb. Trim.
1. *c.* Does it not then seem to thee to be advantageous that we should deliberate upon these things in secret? Οὐκ οὖν συ δοκεῖ συμ-
φορὸς εἶμι ὁ λανθάνω
(p.) ἐγὼ οὗτος βου-
λευῶ; *Attic.*
2. *a.* Whosoever shall first reach the fair skin of his opponent, to him indeed I will give this silver-hilted sword. Ὅποτερος κε φθάνω
(2 a. sub.) ὀρεγῶ (1 a.
mid. par.) χροῦς (acc.)
καλός, | ὁ μὲν ἐγὼ
διδῶμι ὁδὲ φασγάνον
αργυροῦλος. *Hom.
Hex.*
2. *b.* Thou canst not make too much haste to invest Φθάνω (opt) δὲ ἂν οὐκ
ἂν ὁδὲ συγκρυπτῶ*

* The *present* participle must be construed with φθάνω in this sense.

thy form with these.

δεμας. *Att. Iamb. Trim.*

2. *c.* The Lacedæmonians had no sooner heard of the war, than neglecting all the rest of their concerns they came to our succour.

Ὁ Λακεδαιμόνιος οὐ φθάνω (2 a.) πυνθανομαι (2 a. par.) ὁ πόλεμος, καὶ πας ὁ ἄλλος ἀμελεῶ ἤκω ἐγὼ ἀμυνεῶ. *Attic.*

3. *a.* Refrain: for I was by chance absent in the midst of the Thracian territory, when thou camest hither.

Ἐχω (2 a.) τυγχάνω (pres.) γὰρ ἐν μέσσοις Θρηκῆ ὄρος | ἀπείμι, ὅτε ἐρχομαι δευρο—. *Att. Iamb. Trim.*

3. *b.* About fifty heavy-armed were by chance sleeping in the market-place.

Τυχάνω ὀπλιτῆς ἐν ὁ ἀγορὰ καθεύδω ὥς πεντήκοντα. *Attic.*

Οἶδα, and the parts of ἴσημι declined with it, are similarly construed with the participle in Attic Greek; thus,

1. For the weak 'in judgment, know not that they have good in their hands

Ὁ γὰρ κακὸς γνώμη (pl.) ὁ ἀγαθὸς χεῖρ | ἐχω οὐκ οἶδα, πρὶν

before they lose it.

τις ἐκβαλλω (2 a.
mid.). *Att. Iamb. Trim.*

2. Prince Ulysses, know
that thou hast come in
good season.

Ἀναξ Ὀδυσσευς, καῖρος
(sub) οἶδα ἐρχομαι.
Att. Iamb. Trim.

VIII.

ADVERBS.

1. Besides the neuter singular of adjectives, the neuter singular of adjective-pronouns, and especially of *τις, οίος, τοιος, τοσος, τοσούτος*, &c., is often used adverbially; thus,

1. Nor knoweth he at all to consider both future and past. *Ουδε τις οίδα νοεω άμα προσω και οπισσω. Hom. Hex.*
2. How he lies bathed in dew, and the blood has been washed off around. *Οίος εερσηεις κειμαι, περι-δε αίμα νιπτω. Hom. Hex.*
3. (Since all so tremble with alarm): but my heart within my breast was harassed with sad grief. *—(τοιος γαρ ύποτρομεω άπας). | αλλα εμος ενδοθι θυμος τειρω πενθος λυγρος. Hom. Hex.*
4. Who will declare, wherefore Phœbus Apollo is so much incensed. *‘Ος κε ειπον, όστις (neut.) τοσος χωομαι (1 a.) Φοιξος Απολλων. Hom. Hex.*
5. For not at all this warrior, but the laws of *Ου γαρ τις ούτος, αλλα ό θεος (pl.) νομος*

heaven, wilt thou dishonour.

6. He so much excelled the rest of monarchs, both those who had received hereditary dominions, and those who had acquired them through their own exertions.

| φθειρω (opt.) αν—
Att. Iamb. Trim.

Τοσουτος διαφερω ο
αλλος βασιλευς, και
ο πατριος αρχη πα-
ραλαμβανα, και ο
δια εαυτου κταομαι.
Attic.

The neuter plural of such words, also, as well as the neuter plural of adjectives is often taken adverbially.

The article is sometimes joined with the neuter of adjectives in this adverbial sense, as πρωτον or το πρωτον, πρωτα or τα πρωτα; and it is to be particularly remarked, that even Homer occasionally thus uses the article.

Homer also sometimes joins the article with the adverbs παριυει, παρος, παροσπερ, πριν, and προσθεν, which may probably be explained on the principle of ellipsis.

2. An adverbial use is made even of adjectives in other genders, referred to substantives, particularly in expressions of time; thus,

- | | |
|--|---|
| <p>1. But I am here ready to bestow all the gifts, as many as, having gone to thee, noble Ulysses promised thee yesterday in the tent.</p> | <p>Δωρον δε εγων οδε πας παρεχω (2 a.), οσος τοι ερχομαι ! χθιζος ενι κλισιη (pl.) υπισ-
χνομαι διος Οδυσ-
σευς. <i>Hom. Hex.</i></p> |
| <p>2. And on the fifth day we came to the fair-flowing Nile.</p> | <p>Περμπταιος δε Αιγυπ-
τος ευρρειτης ικομαι.
<i>Hom. Hex.</i></p> |
| <p>3. Now thus indeed advancing they arrived on the fourth day at the boundaries of the territory of Gobryas.</p> | <p>Ουτω μεν δη πορευω
τεταρταιος επι ο
οριον ο Γωβρυας χω-
ρα γιγνομαι. <i>Attic.</i></p> |

And so with the other numerals in αιος, εκταιος, εβδομαιος, &c., except προτεγραιος, which is construed with ημερα, and not with the person.

3. The particles *αν* and *κε* (*κεν*) in independent sentences.

a. These particles denote, that besides the chief notion, something enters into the mind, through which that notion

is limited or made conditional. They embrace, consequently, the whole province of possibilities, probabilities, difficulties, in a word, the *conditional* nature of that which is the subject of thought: and thus enter into numerous constructions. Still these constructions may be reduced into two great divisions, of which one only will be considered here, since the other belongs to the doctrine of propositions. Namely, the particle *αν* or *κεν* stands with its verb either free, or in relation to another verb, and so involved with another proposition: *free* in such a sentence as *Εμοι δε κε ταυτα μελησεται*, since no other proposition has any influence on the construction, *involved* in *Σοι δ' αυτω πυκινως υποθησομαι, αι κε πιθηαι*, since *αι κε πιθηαι* cannot be thought on without *υποθησομαι*, and is limited by it.

When the particle stands with its verb in a *free* construction, which is the case to be at present considered, it may have with it, according to circumstances, either the indicative mood, the subjunctive, or, except in Homeric Greek, the optative:

b. It is thus construed with the indicative of the *future* alone, in Homeric Greek, and always *after* the particle; thus,

1. But the number I * Πληθὺς δ' οὐκ ἂν ἐγὼ
should not be able to de- μυθεομαι, οὐδὲ ονο-
clare, nor could I name. μαινω (1 a. sub.). *Hom.*
Hex.
2. And some one of the Καὶ κε τις ὥδε ἐρεῶ
haughty Trojans may Τρῶς ὑπερηνορέων |
haply thus say, leaping on τυμβῶς ἐπιθρῶσκα
the tomb of illustrious Μενελάος κυδαλι-
Menelaus. μος. *Hom. Hex.*

But ἂν should not be construed with the indicative future in Attic Greek. (See Introd., &c., Part IV., p. 141.)

c. Except in Homer, ἂν often stands in free construction with the indicative imperfect, aorist, and pluperfect. See *Introd., &c., Part IV., p. 141.*

d. For ἂν in free construction with the subjunct. mood, see *Introd., &c., Part IV., p. 138.*

e. For ἂν in free construction with the optative in Attic Greek, see *Introd., &c., Part IV., p. 140.*

* Οὐ μυθεομαι without ἂν would signify "I will not declare."

4. Particles of negation.

a. The negative particles in Greek are *ου* and *μη*, from which by composition are derived *ουδε*, *ουτε*, *ουδεις*, *ουτι*, *ουπω*, *ουποτε*, *ουτοι*, *ουκετι*, *ουδαμου*, &c., *μηδε*, *μητε*, *μηδεις*, *μητι*, *μηπω*, *μηποτε*, *μηκετι*, *μηδαμου*, &c.; and every rule that applies to the simple negatives, holds also with regard to their compounds.

b. *Ου*, which directly and independently negatives the notion, to which it is attached, is joined not only with verbs, but also with adjectives and substantives when these, with the negative, make a whole;* thus,

<p><i>α'. 1.</i> Thou wouldst learn, of what a man thou detainest the blooming bride; the harp would not aid thee, and these gifts of Venus.</p>	<p><i>Γιγνωσκα</i> (2 a. opt.) <i>κε</i>, <i>οίος φως έχω θα-</i> <i>λερος παρακοιτις,</i> <i>ουκ αν συ χραισμεω</i> (sub.) <i>κιθαρις, ό δε δω-</i> <i>ρον Αφροδιτη. Hom.</i> <i>Hex.</i></p>
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* But *μη* is used when, under other circumstances, the negation is confined to one word of the proposition, thus, *οί μη επι πλεονεξία, απο ισου δε μαλιστα επιοντες*, Thuc. III. 84: and sometimes *μη* is put with single words exactly like *ου*, thus *μη ελασσω, —μη ολιγα—* Thuc. VII. 15.

- α'. 2. And Cyrus said, "but art thou not desirous to depart for thy home?"
 "No assuredly," said Hystaspes.
- β'. 1. Not alone; with him was Leonteus, branch of Mars.
- β'. 2. But they promised that they would send to them a force not numerous.
- β'. 3. Through inexperience of another life, and the non-revelation of things beneath the earth.
- β'. 4. Since they did not admit them on account of the not-blockading of Leucadia.
- Ὁ δὲ Κύρος φημι, Σὺ δὲ οὐκ ἐπιθυμῶ οἰκαδὲ ἀπερχομαι (2 a.); Οὐ μὰ Ζεὺς, φημι ὁ Ὑστάσπης.
Attic.
- Οὐκ οἷος· ἀμὰ ὄγε Λεόντευσ, οἶζος Ἀρης.
Hom. Hex.
- Περὶ δὲ τις αὐτοὺς ὑπισχνεομαι στρατία οὐ πολλὰς. *Attic.*
- Διὰ ἀπειροσύνην ἄλλος βίος· | καὶ οὐκ ἀποδείξῃς ὁ ὑπὸ γαῖαν.
Att. An. Dim.
- Ὡς οὐ προσδεχομαι διὰ ὁ Λευκάς ὁ οὐ περιτειχίσις. *Attic.*

This construction with substantives is not Homeric.

c. Μη negatives, not independently, but in relation to something else, whether a condition or design is laid down, or a wish, command, fear, or anxiety is expressed.

α'. Thus a *condition* is laid down by *μη*, or its compounds, after * *ει*, *εαν*, *ὅποταν*, &c., and a *design* by *μη*, &c., after *ἵνα*, *ὅπως*, &c.; which constructions will be treated under the head of propositions.

β'. A negative wish is expressed by *μη*, or its compounds; thus,

1. No longer then may a
head stand on the shoulders
of Ulysses, nor longer
may I be called father of
Telemachus. *Μηκετι επειτα Οδυ-
σευς (d.) καρρη αμρος
επειμι, | μηδε ετι
Τηλεμαχος πατηρ
κεκλημενος ειμι.
Hom. Hex.*
2. Would thou hadst not
implored the stainless son
of Peleus. *Μη οφειλω λισσομαι
αμυμων Πηλειων.
Hom. Hex.*
3. Let me not live a moment
longer, if my offspring are
to be married by violence. *—μη ζαω ετι, | ει ο
εμος τεκνον προς βια
νυμφενομαι. Att.
Iamb. Trim.*

* In such an example as *ει δε τοι ου δωσει ἔον αγγελον ευρυοπα Ζευς*, Il. ω. 296, which seems to contradict the rule that *μη* should follow *ει*, the words *ου δωσει* are really to be taken as expressive of one notion, "shall refuse." See below, Part II.

4. And Gobryas said: May
 this repentance never cease
 for thee!
- Ὡ δὲ Γωβρυας εἶπον·
 Ἀλλὰ μηποτε σὺ
 (d.) ληγῶ (1 a.) οὗτος.
 ὁ μεταμελεια. *Attic.*

γ/. Μη and its compounds are used in every expression of negative exhortation or command; thus,

1. But away, provoke me
 not, that thou mayest re-
 turn the more safe.
- Ἀλλὰ εἰμι, μὴ ἐγὼ
 ἐριθίζω, σῶς ὥς κε
 νεομαι. *Hom. Hex.*
2. But come, let us no longer
 thus converse, like silly
 knaves.
- Ἀλλὰ ἀγῶ, μηκετι οὗ-
 τος (acc. pl.) λεγῶ
 (mid.), νηπυτιος ὥς.
Hom. Hex.
3. Be in nought too bold,
 nor judging by thine own
 calamities blame thus
 collectively the whole fe-
 male sex.
- Μηδεῖς (neut.) θρασυνο-
 μαι, μηδὲ ὁ σαυτοῦ
 κακος | ὁ θηλὺς
 συντιθημι (2 a. par.)
 ὡδὲ πας μεμφομαι
 γενος. *Att. Iamb.*
Trim.
4. Tigranes spoke thus:
 Wonder not, he said, at
 all, oh Cyrus, if I keep
 silence.
- Λεγῶ ὁ Τιγρανῆς ὡδὲ·
 Σὺ, φημι, ὦ Κυρος,
 μὴ ποτε θαυμαζῶ,
 ἀν ἐγὼ σιωπῶ. *Att.*

5. Son of Priam (*patronym.*)

suffer me not indeed as a
prey for the Greeks | to
lie, but aid me—. *Hom.*
Hex.

6. Oh mother, but do thou

be in nought a hindrance
(εμποδων) to us | by speech
(part.) or (μητε) action.—
Att. Iamb. Trim.

*In negative commands when the present tense is used it must be in the imperative mood, and when the aorist in the subjunctive.** (See *Introd.*, &c., Part IV., p. 146.)

δ. Μη stands after words expressive of fear; thus,

1. I fear that the goddess Δειδω μη δη πας (pl.)
verily spake all things δεα νημερτης ειπον.
true. *Hom. Hex.*

2. But Æneas sprang for— Αινειας δε επορουσιν

* That is, when the command is addressed in the *second* person; but in the *third* person the *imperative* aorist sometimes stands after, μη.

word with shield and long lance, afraid lest the Greeks should drag from him the corse.

ασπιδι, δορυ τε μακ-
ρος, | δειδω, (1 a. par.)
μηπως ού (d.) ερυω
(1 a. mid.) νεκρος A-
χαιος. *Hom. Hex.*

3. But these two alarmed lest the gods should ratify his imprecations.

Ὅ δε εἰς φόβος πιπτω
(2 a. par.) μη τελεσ-
φορος | ευχη θεος
κραινω (sub.)— *Att.*
Iamb. Trim.

4. It is fearful and hazardous, lest, disappointed of truth, I should lie.

Φοβερος τε και σφα-
λερος, μη, σφαλλω
(2 a. pas.) ὁ αληθεια,
κειμαι (fut. indic.).
Attic.

The indicative, subjunctive, and optative moods are used in this construction, but the use of the moods will be treated of under the head of propositions.

ἐ. Μη, &c., are very frequently joined, in negative propositions, with the infinitive mood, since this stands not independently, but always in relation to some other notion; thus,

1. Swear that thou didst not Ομνυμι μη μεν ἐκων ὁ

willingly by guile impede
this my chariot.

εμος δολος ἄρμα
πεδαω (1 a.). *Hom.*

Hex.

2. But it is nothing disgrace-
ful for any man, although
he be wise, to learn many
things, and not to be too
positive.

Ἀλλὰ ἀνὴρ (acc.), καὶ
ἀν τις εἰμι σοφός, ὁ
μὰνθάνω | πολὺς ἀσ-
χρός οὐδείς, καὶ ὁ
μὴ τείνω ἀγαν. *Att.*
Iamb. Trim.

3. It behoves me, as it seems,
not to be skillless in speech.

Δεῖ ἐγώ, ὡς εἰοίκα, μὴ
κακὸς φύω (2 a.) λέγω.
Att. Iamb. Trim.

4. Where men suppose that
he who excels will neither
be proclaimed nor receive
rewards, there they mani-
festly have no rivalry with
one another.

Ὅπου μὲν οἰομαὶ ὁ ἀν-
θρώπος ὁ κραισσει-
ων μῆτε κηρυττω,
μῆτε ἀθλον λαμβά-
νω, δηλὸς (n. pl.) εἰμι
ἐνταῦθα οὐ φιλονει-
κῶς πρὸς ἀλλήλων
ἐχῶ (par.). *Attic.*

The most remarkable construction of μὴ with the infinitive is after verbs signifying to prohibit, deny, prevent, restrain, or disbelieve; thus,

1. But I forbid, and the Ἐγὼ δὲ ἀπαυδάω, πας

- whole Cadmean people,
to admit Adrastus into
this land.
2. Dost thou confess or deny to have done these things?
3. For we profess, having embarked on board our ships with our whole population, to have joined in the sea-fight at Salamis, which restrained him from plundering the Peloponnesus city by city.
4. Having checked the flame, and the near approach of the vessel, they were released from the danger.
5. For Ægisthus is not present, who ever restrained
- τε Καδμείους λεως, |
Αδραστός εις γη ὁδε
μη παρήμι. *Att.*
Iamb. Trim.
- Φημι ἢ *καταρνεομαι
μη δρῶ ὁδε; *Att.*
Iamb. Trim.
- Φημι γαρ, εσθαινω (2
a.) ἐς ὁ ναὺς πανδη-
μει ἐν Σαλαμῖς ξυ-
ναυμαχεῶ (1 a.), ὅς-
περ ἰσχω (2 a.) μη
κατὰ πόλεις αὐτοῦ ὁ
Πελοπόννησος περ-
θεῶ. *Attic.*
- Παύω (1 a.) ὁ φλοῖ καὶ
ὁ μη προσερχομαι
(2 a. inf.) ἐγγὺς ὁ
ὄλκας ὁ κίνδυνος α-
παλλασσω (2 a. pas.).
Attic.

* Thus too ἐξαργὸς ἐστὶ μὴδ' ἰδεῖν με πώποτε, Aristoph. Plut. 241.

thee | from disgracing thy
friends, being out of doors
(*δυγαίος* fem.) at least.

Att. Iamb. Trim.

6. They disbelieved that
those who surrendered
(2 a. par.) were similar to
those who had died (p.
par.). *Attic.*

7. Having fallen upon them
unguarded and not ex-
pecting (*απροσδοκητός*) that
ever any one would assail
them, coming up so far
from the sea.

To put *μη* with the infinitive after these verbs is not,
however, an Homeric construction. Thus Homer says,
—*ἐμ' ἐπαυσας ἐπὶ Τρῳεσσι μαχεσθαι*, *Il. A. 442.*

στ'. When *μη* is found with adjectives or participles,
these involve a *reason* or *condition*; thus,

1. There is not in counsels *Οὐκ εἰμι ἐν ὁμη καλός*

- not honourable (*i. e. if they be not honourable*) even hope, which also supplies some confidence.
2. But when he shall have come, then should I be base not executing (*i. e. should I not execute*) all, whatsoever the god may declare.
3. Form now your plans upon the ground that those here are not sufficient even to cope with their present adversaries.
4. For in vain should we possess (*κεκτήμεθα*) youth so | numerous in Argos, not taking vengeance upon thee (*i. e. should we not take vengeance upon thee*).
Att. Iamb. Trim.
- Βουλευμα | ουδε ελ-
πης, ὅστις και θρα-
σος τις προξενεω. *Att. Iamb. Trim.*
- Ὅταν δε ἰκνεομαι (2 a.
sub.), τηνικαυτα εγω
κακος | μη δρῶ αν
ειμι πας ὅσος αν δη-
λωω θεος. *Att. Iamb. Trim.*
- Βουλευομαι ηδη ὡς ὁ
γε ενθαδε μηδε ὁ
παρων αυταρκειω (g.).
Attic.

This, again, is not an Homeric construction.

d. Μη is sometimes used as a particle of interrogation, losing its negative force ; thus,

1. Do ye perchance suppose him to be one of unfriendly men? *Ἡ μὴ που τις δυσμενὴς φημι (mid.) εἰμι ἀ- νηρ; Hom. Hex.*
2. Is it some thunderbolt of Jove or some showery hail? *Μὴ τις Ζεὺς κεραυνός, ἢ τις οὐρανὸς ἢ χαλαζα; — Att. Iamb. Trim.*
3. But did we agree on this point not fairly? *Ἀλλὰ μὴ οὗτος (acc.) οὐ καλῶς ὁμολογεῖω; Attic.*
4. (*Ironically*) Don't I somehow seem to thee to quail and cower before these new divinities? *—μὴ τις σὺ δοκεῖς ἢ ταρβέω ὑποπτήσσω τε ὁ νεὸς θεός (acc.); Att. Iamb. Trim.*

The question thus made by μὴ commonly expects no in reply; whereas the question by οὐ implies that the asker affirms his proposition, and expects yes, as οὐ καὶ καλὸν ἐστὶ τὸ ἀγαθόν, "Is not the good also fair?"

The question by ἀρα μὴ (not Homeric) anticipates the expected reply; thus,

1. Thou thinkest not then (dost thou?) that these *—ἀρα μὴ δοκεῖς ἢ λυ- τηρίος αὐτός οὗτος ὁ*

- things thou bearest expiate the murder for her.
2. What then? the sailor finds not means of preservation (does he?) by fleeing from stern to prow, while the ship labours against the ocean-billow.
3. Thou wilt not deem (wilt thou?) thyself to be calumniated by me.
- Φονος *φερω (inf.); Att. Iamb. Trim.
- Τις δε ουν; ὁ ναυτης
αγα μη εις πρωρα
φεωγα (2 a. par.) |
πρυμνηθεν, ευρισκω
(2 a.) μηχανη σωτη-
ρια, | ναυς καμνω
(2 a. par.) ποντιος προς
κυμα (d.); Att. Iamb.
Trim.
- Αγα μη διαβαλλω δο-
κειω υπο εγω; Att.

But the question by αἰ' ου, or the simple αγα, its equivalent,† like the question by ου, expects yes in answer; thus,

1. Conceive I not better Αγα ουκ αμεινων η συ

* Prof. Monk interprets φερειν differently (Mus. Crit., No. I., p. 75), but not, I think, correctly.

† At least in the dramatic writers.

- than thou the state of things in Thebes? ὁ ἐν Θηβαί φρονεῶ; *Att. Iamb. Trim.*
2. Does it not then behove in the first place that there should be such laws? Ἀρὰ οὐ πρῶτος μὲν νομος ὑπαρχῶ (1 a.) δεῖ τοιούτος; *Attic.*
3. Behoves it not then to trust such oracles? Τοιοσδε χρησμός ἀρὰ χρη πειθῶ (2 p.);* *Att. Iamb. Trim.*
4. Is it not then my lot to wail, losing thee, such a consort? — ἀρὰ ἐγὼ στενω παρ- εἰμι, | τοιοσδε ἀμαρ- τανῶ συζυγὸς σὺ; *Att. Iamb. Trim.*

For the use of οὐ and οὐ μὴ put interrogatively with the future indicative, see above, VII., 3, 3, p. 72.

Concerning μὴ, "whether," in indirect questions, see Part II.

e. Οὐ and μὴ must be placed before the verbs λέγω, φημι, προσποιεομαι, αξιῶ, δικάζω, although in translation they are construed after them; thus,

* Dr. Blomfield incorrectly prints this line without a point of interrogation. See his edition of the *Choephoræ*, v. 291.

- | | |
|--|--|
| <p>1. But the youthful spouse of glorious Menelaus he declares that he will not give.</p> | <p>Κουριδῖος δὲ αλοχος
Μενελαος κυδαλι-
μος ου φημι διδω-
μι—. <i>Hom. Hex.</i></p> |
| <p>2. He said that not he himself, but he was commander.</p> | <p>Ου φημι αυτος, αλλα
εκεινος στρατηγεω.
<i>Attic.</i></p> |
| <p>3. But should he pretend not to hear you.</p> | <p>Εαν δε μη προσποιεομαι
συ ακουω. <i>Attic.</i></p> |
| <p>4. I have called you together, oh soldiers, thinking it not worthy of you to be terrified at things not terrible.</p> | <p>Συ, ω στρατιωτης, συγ-
καλεω, ουκ αξιωω ο
μη δεινος εν ορρωδια
εχω. <i>Attic.</i></p> |

Thus, ανωγω, or ανωγεω, "I order," is construed by the poets. See Hom. Il. P. 357, &c.

f. Ουδε and μηδε often signify "not even," and uniformly so in the middle of a proposition; thus,

- | | |
|---|--|
| <p>1. But now not even a little has he honoured me.</p> | <p>—νυν δε ουδε εγω τυτ-
θος τιω (1 a.). <i>Hom.</i></p> |
| <p>2. Of whom may none</p> | <p>—ο μητις υπεκφευγω</p> |

escape dire destruction,
and our hands, not even
whomsoever his mother
may bear in the womb
being a babe, not even
may he escape !

3. But he advanceth with his
treacherous eye, whom
not even when dead does
the earth shroud.

4. Those who employ not
their opportunities rightly,
not even if any good hath
befallen them from the
gods, remember it.

5. If indeed ye know me to
be such, as he was accusing
me of being, do not even
endure my voice, not even
although I have managed
all the public concerns
with excessive ability.

(2 a.) αἰπυς ὀλεθρός, |
χεῖρ τε ἡμετέρος,
μηδὲ ὅστις γαστήρ
μητὴρ | κούρος ἐων
φέρει, μηδὲ ὅς φεύγω
(2 a.)— *Hom. Hex.*

Ὁ δὲ πορεύω δολίος
οἶμα ἔχω, ὅς οὐδὲ
κατθανῶν γαῖα κευ-
θῶ. *Att. Chor.*

Ὁ μὴ χρεομαί (1 a.
par.) ὁ καιρὸς ὀρθῶς,
οὐδὲ εἰ συμβαίνῃ (2 a.)
τις παρὰ ὁ θεὸς
χρηστός, μνημονεύω.
Attic.

Εἰ μὲν οἶδα ἐγὼ τοι-
ούτος, οἷός οὗτος αἰ-
τιαομαι, μηδὲ φωνῇ
ἀνεχομαι (2 a.), μηδὲ
εἰ πᾶς ὁ κείνος ὑπερ-
εὐ πολιτεύομαι. *Att.*

g. The two negatives are often joined in a sense which
continues negative ; thus,

ἀ'. Οὐ μὴ (*not Homeric*) is construed with the subjunctive 1 aor. pas., or *2 aor. act. or mid. in the sense of a negative future; as,

- | | |
|---|---|
| <p>1. And having heard these,
I shall not at all be circumvented by guile.</p> | <p>Καὶ ὁδὲ ἀκουῶ (1 a.),
οὐ τις μὴ λαμβανῶ
δόλος. Att. Iamb.
Trim.</p> |
| <p>2. Since not at all the more
wilt thou escape destiny.</p> | <p>Οὐ γὰρ τις μάλλον μὴ
φευγῶ ὁ μορσιμος.
Att. Iamb. Trim.</p> |
| <p>3. For never will you discover that we both have experienced this, which neither I have ever experienced, nor you.</p> | <p>Οὐ γὰρ μὴ ποτε εὕρισ-
κῶ, ὅς μῆποτε ἐγὼ
πασχῶ, μῆτε σὺ,
οὗτος ἀμφοτέρους ἐ-
γὼ πασχῶ(par.). Attic.</p> |

In Homeric Greek simple οὐ is sometimes construed with the subjunc. in this sense (see Introduction to the Writing of Greek, Part IV., p. 136), but in Attic οὐ does not precede a verb of the subjunc. mood, unless accompanied by μὴ.

* Dr. Elmsley considers that the 1 aor. may also be employed.

Οὐ μὴ with the future indicative, put interrogatively, has been already discussed, see VII. 3. 3.

β. *Μὴ οὐ* (not *Homeric**) is placed, after negative propositions, with the infinitive in the sense of “not;” thus,

1. Since ye are eager, I will not oppose, so as not to declare all that ye desire. *Ἐπει προθυμεομαι, οὐκ ἐναντιῶ (mid.) | ὁ μὴ οὐ γέγωννα πας ὅσος προσχρῆζω. Att. Iamb. Trim.*
2. For I shall suffer nought so great, so as not gloriously to die. *—πασχω γὰρ †οὐ | τοσοῦτος οὐδεὶς, ὥς-τε μὴ οὐ καλῶς θνήσκω (2 a.). Att. Iamb. Trim.*
3. It being base to gainsay, so as to affirm that he *Ἀισχρὸς εἰμι (par. n.) ἀντιλεγω, μὴ οὐχὶ ὁ*

* *Μὴ οὐ* in the sense of “lest not” is used by Homer, as in the line, *Μὴ νῦ τοι οὐ χραίσμῃ σκηπτρον καὶ στίμματα θείοιο*, Il. A. 28; but not in the combined form and sense here noticed.

† Dr. Elmsley needlessly proposes *οὐν* (Mus. Crit., No. V., p. 27). See *Hermann in loco*.

who both labours most and
most benefits the com-
monwealth should not be
held worthy of greatest
rewards.

πλειστος και πονεω
και ωφελεω ο κοινος,
οὗτος και μεγας
αξιοω. *Attic.*

4. Not even what we knew
(pluperf.) before fails, so
as not to be | deplorable
(βαρυστονος): but in addition
to those things what sayest
thou? *Att. Iamb. Trim.*

And with participles, in the conditional sense of "if
not;" thus,

1. For slow to commiserate — δυσαλγητος* γαρ
should I be, if I did not
pity such a suppliant band.
αν | ειμι, τοιοσδε μη
ου† κατοικτειρω εδ-
ρα. *Att. Iamb. Trim.*

* The negation here is involved in δυσαλγητος, the same as ουκ
ευαλγητος, so below χαλεπος is equivalent to ου ραδιος.

† Ου κατοικτειρων would signify absolutely "not pitying," μη
κατοικτειρων, "since I do not pity," but μη ου κατοικτειρων, "if I did
not pity."

2. I should not therefore be worthy of credit in my story, if I had not previously shown myself, of what character I am. *Οὐκ ἀν' οὖν ἀξιοπιστος εἰμι λέγω (par.), μὴ οὐχὶ πρότερος αὐτὸς φαίνομαι (par. 2 a. pas.), οἷός εἰμι. Attic.*

Or with a participle understood ; as,

- The cities are many and difficult to take, if not by time and blockade. *Ὁ πόλεις πολλὰς καὶ χαλεπὰς λαμβάνει (2 a.), μὴ οὐ χρόνος καὶ πολιορκία (sc. ληφθεῖσαι). Attic.*

h. In Homeric Greek the negative *οὐ* is sometimes repeated after itself, and *οὐδὲ* after either itself, or *οὐ*, without destroying the negation ; thus,

1. For I think not that thou wert born and reared without the will of the deities. *—οὐ γὰρ οἶω | οὐ σὺ θεὸς ἀεκητι γιγνομαι (2 a.) τε τρέφω (τράφεμεν) τε. Hom. Hex.*

2. For neither would even he himself have escaped black fate. Ουδε γαρ ουδε κεν αυτος ὑπεκφευγω (2 a.) κηρ μελας. *Hom. Hex.*
3. Ajax, son of stainless Telamon, thou wert not then decreed (μελλω), | not even dead to forget thy wrath against me(dat.) on account of the arms. *Hom. Hex.*

Observe that, on the same principle, in later authors, and in the case of other negatives also,

Two or more negatives do not cancel the negation ; but, when to a proposition already negated, other general conditions are to be attached, such as *ever, either, any one, any where*, it is usual to do this by the compounds of the same negative term ; thus,

1. He is not able either to commend or to benefit his friends. Ου δυναμαι ουτε ευ λεγω ουτε ευ ποιω ο φιλος. *Attic.*

2. And yet, what say I? I foreknow clearly all the future, nor will any calamity come upon me unexpected.

Καίτοι τις φημι; πᾶς
(pl.) προὔξειπισταμαι
| σκεθρῶς ὁ μελλων,
οὐδὲ ἐγὼ ποταίνιος |
πῆμα οὐδεὶς ἤκω—. *Att. Iamb. Trim.*

3. But the army shall pass over: on this account let nothing be paid either to me, or to any one else.

Ἀλλὰ ὁ μὲν στρατεύμα
διαβαίνω· οὗτος ἐνε-
κα μὴδεις τελεῶ μῆ-
τε ἐγὼ, μῆτε ἄλλος
μὴδεις. *Attic.*

4. They used to abuse me, when I was rich, because I consorted with Socrates; but now, since I have become poor, it is no longer any concern to any one. *Attic.*

But to this rule there is an exception when the negatives belong to different verbs; thus, when one negative refers to some part of εἰμι understood,

But thou art indeed wretched, venting these re-

Σὺ δὲ ἀθλίος γε, οὗτος
ονειδίζω, ὅς σὺ | ου-

proaches, with which there
is no one of these who
will not soon reproach
thee.

δεις ὅς ουχι ὁδε ονει-
διζω ταχα. Att.
Iamb. Trim.

*In this construction ουδεις is often put in the same case
with the relative following; thus,*

Apollodorus bewailed every
one of those present.

Ἀπολλοδωρος ουδεις
(acc.) ὅστις ου κατα-
κλαιω ὁ παρειμι. Att.

And, sometimes, when both negatives refer to the same
verb; -as,

Of the beholders every one
was somehow affected in
mind by him.

Ὁ ὄρων ουδεις ου πασ-
χω τις ὁ ψυχη ὑπο
εκείνος. Attic.

Concerning the use of ουτε, ουδε, μητε, &c., in connecting
the parts of propositions, see Part II.

EXERCISES
IN
HOMERIC AND ATTIC GREEK.

PART II.

PROPOSITIONS.

Propositions may be considered in a twofold light, in themselves independently, or in their mutual connection.

I.—OF INDEPENDENT PROPOSITIONS.

Every proposition necessarily includes a subject (that of which any thing is said), a predicate (that which is said),

and a copula (that which unites subject to predicate, with an expression of *time*). Thus,

Sub. cop. pred.

Σωκράτης ην σοφος.

The copula and predicate may be combined in one verb, as Πλατων ἀποδημει, or all three things may be included in a single word, as φιλω (equivalent to ἐγώ εἰμι φιλων).

I.—THE SUBJECT.

1. To express an *indefinite* subject either no article or the pronoun *τις* is used (see *Introd.*, &c., *p.* 134); but observe

a. *Τις* is frequently employed in the collective sense of “every one;” thus,

- | | |
|---|--|
| <p>1. Let every one now well sharpen his lance, and furbish well his shield, and well let every one give fodder to his fleet-footed steeds.</p> | <p>Εὐ μὲν τις δορυ θηγω (mid.), εὐ δὲ ασπὶς τιθῆμι (2 a. mid.), εὐ δὲ τις ἵππος δειπνον διδωμι (2 a.) ἀκνους. <i>Hom. Hex.</i></p> |
| <p>2. Let every one, therefore,</p> | <p>Λεγω οὖν τις, φῆμι,</p> |

he said, speak as he thinks concerning this very point.

περὶ αὐτοῦ οὗτος, ὅς
γινώσκω. *Attic.*

3. Wherefore let every one, having turned (τετραμμενος) straight *against the foe*, either perish | or be preserved—. *Hom. Hex.*

b. Τίς also answers to the English "one" or the French "*on*," and hence it sometimes stands for the personal pronouns ἐγώ, σὺ, but not in Homeric Greek; thus,

- | | |
|--|---|
| 1. A man more shameless
one could not discover. | Ἀνθρώπος ἀναιδὴς οὐκ
ἀν τις εὕρισκω (2 a.).
<i>Attic.</i> |
| 2. Whither shall one turn
one's self? | Ποι τις τρέπω; <i>Attic.</i> |
| 3. Some one will pay for
this. | Δίδωμι τις δίκη. <i>Attic.</i> |

2. For the general history of the article, and for its use in the expression of *definite* subjects, see *Introd.*, &c., p. 129.

a. It is there stated, that even in Epic language the article

seems sometimes used according to the later Attic idiom. But, observe, that in Homer such usage obtains only when a person or thing is marked with peculiar emphasis ; thus,

1. If ever a division come, — *ἤν ποτε δασμος ἴκω*
to thee falls the reward (2 a. mid.) | *σὺ ὁ γε-*
(the well known reward *ξας πολὺς μέγας—.*
of military enterprise) far *Hom.*
greater in value.
2. But Ajax the mighty one *Αἴας δὲ ὁ μέγας αἰεν*
was ever eager to hurl his *ἐπὶ Ἑκτῶρ χαλκο-*
javelin against Hector *κορυστῆς | ἱήμι α-*
mailed in brass. *κοντιζῶ—. Hom.*
3. But Nestor, the aged *Hex.*
man, without effort raised
it. *Hom.*

So Homer occasionally uses the article with ἄλλος to express “the rest;” as,

- | | |
|---|---|
| Nireus, who came beneath
the walls of Troy the
most beautiful of the rest | <i>Νίρηνς, ὅς καλὸς ἀνὴρ</i>
<i>ὑπὸ Ἰλίου ἐρχομαι</i>
 <i>ὁ ἄλλος Δαναοί</i> |
|---|---|

of the Greeks, after the
stainless son of Peleus.*

μετα αμυρων Πη-
λειων. *Hom. Hex.*

b. With regard to the Attic usage of the Article with proper names, observe that, in Tragic poetry, it is not prefixed to them, except on account of emphasis, or in the beginning of a sentence, where a particle is inserted; thus,

But where is this Argos of 'Ο δε Αργος συ (d.)
yours? does it boast in που ειμι; η κομπεω
vain? ματην; *Att. Iamb.*
Trim.

But, in Comic poetry, it is employed, with the names of *men*, when the person has been recently mentioned, or is notorious; with the names of *Deities and Heroes* very frequently; and with the names of *places* commonly, but not uniformly; thus,

* Homer never uses the article with *abstract* nouns (apparent violations of this rule in his works having been corrected). Abstract nouns are altogether little used in Homeric Greek; but more frequently in the *Odyssey* than in the *Iliad*.

1. Solon, the ancient, was a friend to the people in his nature. Ὁ Σολων, ὁ παλαιος, εἰμι φιλοδημος ὁ φυσικῶς. *Att. Com. Iamb. Trim.*
2. For the master himself will know you, and Proserpine, since they also are a pair of deities. Ὁ δεσποτης γαρ αὐτος συ γιγνωστω, | καὶ ὁ Περσεφαστα, ἄτεων καὶ ἐκείνος θεος. *Att. Com. Iamb. Trim.*
3. And Peleus also wedded Thetis on account of his virtue (το σώφρονειν). *Att. Iamb. Tetram. Catalect.*

The same law appears to regulate the use of the article with proper names in Attic prose.

c. The article is sometimes used to qualify the subject of a general proposition (*hypothetical use*); thus,

1. For he that wishes to transgress any point of an alliance is thus deterred. Ὁ γαρ παραβαινω τις βουλομαι (part.) οὕτως αποτρεπω. *Attic.*
2. A malignant thing, oh men of Athens, a malignant, πονηρος, ω ανηρ Αθηναιος, πονηρος ὁ συ-

nant thing the sycophant
ever is, and from all sides
collecting matter of envy
and slander.

κοφαντης αει, και
πανταχοθεν βασκα-
νος και φιλαιοτιος.
Attic.

(*This usage of the article was not unknown to Homer, as in the words of Agamemnon—Ου πωποτε μοι το κρηγυον ειπας, Il. A. 106, and other passages.*)

And, thus, the Attics almost universally prefix the article to plural nouns, when an affirmative is true alike of all the persons or things in question ; as,

Fractures and sprains, when-
soever any ill may befall
the body, are then brought
into action.

Ὁ ῥηγμα και ὁ σπασ-
μα, ὅταν τις κακος
ὁ σωμα λωμβανω,
τοτε κινεω. *Attic.*

3. To express a subject by distinctly pointing it out (*δεικτικως*), *ἐκεῖνος*, *ὁδε*, *ὁδι** (*Attic*), *ὄγε*, *οὔτοξ*, *οὔτοσι* (*Attic*), are employed.

* *Ὅδι*, *οὔτοσι*, &c., are not *tragic*, but much used by the *comic* writers, and the *orators*.

α. Ἐκεῖνος, or the Homeric and Poetic κείνος, without the article; thus,

1. Idomeneus, let not that man any more return. Ἰδομενεύς, μὴ κείνος ἀνὴρ ἐτι νοστέω. *Hom. Hex.*
2. Let that man cherish his own sentiments, and I these. Κείνος ὁ (pl. neut.) κείνος στεργῶ, καὶ ἐγὼ ὅδε. *Att. Iamb. Trim.*

Κείνος ὄγε is “he there;” as,

- He there before the high-prowed gallies. Κείνος ὄγε προπαροῖθε ναὺς ὀρθοκραιρός. *Hom. Hex.*

β. Ὅγε and ὅδε admit the article, in the case of a very emphatic designation, but not otherwise; thus,

1. Where he the raging warrior fierce as flame, Ὅς (dat. fem.) ῥά ὄγε ὁ λυσσῶδης, φλοῖ εἰ-κελος, ἡγεμονεύω. *Hom. Hex.*
2. Be of good cheer, nurse, Θάρσεω, μαια, ἐπεὶ ου-

since this counsel at least
is not without a god.

3. Since things are so, ye
here, chief counsellors of
the Argives, rejoice, if ye
will rejoice, but I glory in
the deed.

τοὶ ἀνεὺ θεοῦ ὁδὲ γε
βουλή. *Hom. Hex.*

ὦς ὧδὲ ἐχῶ (gen. part.),
πρεσβὸς Ἀργείος ὁ-
δὲ, | χαιρῶ ἀν, εἰ
χαιρῶ, ἐγὼ δὲ ἐπευ-
χομαί. *Att. Iamb.*
Trim.

See Part I., Sect. VI., p. 53.

c. Οὗτος, in Homeric Greek, is not accompanied by the
article ; thus,

1. This one indeed is Atri-
des, far-ruling Agamem-
non, both a good prince,
and a mighty warrior.

Οὗτος γε Ἀτρεΐδης, εὐ-
ρυκρείων Ἀγαμέμ-
νων, | ἀμφοτέρως, βα-
σιλεὺς τε ἀγαθός,
κράτερος τε αἰχμη-
της. *Hom. Hex.*

2. Is not indeed this man
worthy to be slain in re-
turn for Prothoenor ?

Ἡ δὲ οὐχ οὗτος ἀνὴρ
Προθόηνωρ ἀντιφάω
(perf. pas.) | ἀξίος ;—
Hom. Hex.

3. But this one, again, is

Laertes' son, deep-counselling Ulysses, | who was reared among the people of Ithaca, rough though it be. *Hom. Hex.*

The Attics, however, often join the article with οὗτος in this sense, saying οὗτος ὁ ἀνὴρ, or ὁ ἀνὴρ οὗτος, &c. Demosthenes takes the article most commonly with οὗτοσι, as, ὁ γενναῖος οὗτοσι, ὁ βδελυρὸς οὗτοσι, &c.

The various designations of *the subject* may be thus enumerated : ἀνὴρ, ἀνὴρ τις, ὁ ἀνὴρ, ἐκεῖνος ἀνὴρ, ὅδε ὁ ἀνὴρ or ὁ ἀνὴρ ὅδε, ἀνὴρ ὅδε, οὗτος ἀνὴρ,* οὗτος ὁ ἀνὴρ or ὁ ἀνὴρ οὗτος.

* Like the pronouns, the adjectives πᾶς and ἅπας stand commonly before the article, or behind the substantive, as, πάντες οἱ Ἕλληνες, τῶν δὴμῶν ἅπαντι, &c.

II.—THE COPULA.

1. When the copula is simply some part of εἰμι, not connected with the predicate, it may be omitted in expression; thus,

1. But our task is thus unaccomplished, for the sake of which we came hither. —εἶμι δὲ ἐργον | αὐτως ἀκρᾶντος, ὅς εἶνεκα δευρώϊκω. *Hom. Hex.*

2. Sophocles is wise, Euripides wiser, but of all men Socrates is wisest. Σοφὸς Σοφοκλῆς, Εὐριπίδης σοφός; | ἀνὴρ δὲ πᾶς Σωκράτης σοφός. *Att. Iamb. Trim.*

3. Must he not imitate (verb. adj.) the good musicians in those things that are extraneous (τα ἐξω) to their art? And, because many praise them; must he not procure many praisers? *Attic.*

Thus we may say for "Socrates is wise," either ὁ Σωκράτης ἐστὶ σοφός, or, σοφός ἐστὶν ὁ Σωκράτης, or, σοφός ὁ Σωκράτης, or, ὁ Σωκράτης σοφός.

2. The copula is frequently expressed by *κυρεω* or *τυγχανω*.

a. *Κυρεω* with a participle, *poetic* but not *Homeric*; thus,

- | | |
|--|--|
| <p>1. And whosoever may be an enemy, will say of me these things: "behold the man who basely lives, who dared not to die."</p> | <p>Εἶρεω δὲ ἐγὼ (acc.), ὅστις ἐχθρὸς ὢν κυρεῶ (sub.) ὁδὲ· εἰδὼν (mid.) ὁ αἰσχροῦς ζῶν (part.), ὅς οὐ τλήμι θνήσκω.
<i>Att. Iamb. Trim.</i></p> |
| <p>2. Whither is Thoas, monarch of this land, gone?</p> | <p>Θοᾶς, ἀναξ γῆ ὁδὲ, ποικυρεῶ βεβῶς; <i>Att. Iamb. Trim.</i></p> |

Or even without a participle; as,

- | | |
|--|--|
| <p>1. Whoso may be far dearest of mortals <i>to her</i>,—<i>on him</i> with these inevitable arrows will I take vengeance.</p> | <p>Ὅς ἂν μαλίστα φίλος κυρεῶ βροτός, τοξὸν ἀφυκτός ὁδὲ τιμῶρεω (mid.). <i>Att. Iamb. Trim.</i></p> |
| <p>2. —For even if I am old,
 the strength of this land</p> | |

has not waxed old. *Att.*

Iamb. Trim.

b. *Τυγχανω*, with a participle,—conveying a notion of chance; thus,

1. For a vessel manned with Thesprotian mariners happened to be going to Dulichium rich in wheat.

—*τυγχανω* (1 a.) *γὰρ*
ερχομενος νηυς | ανηρ
Θεσπρωτος ες Δου-
λιχιον πολυπυρος.
Hom. Hex.*

2. For the Pelasgian host happens to be putting itself in motion, and they are separating the bands from one another.

Κινεομενος γὰρ τυγ-
χανω Πελασγικος |
στρατευμα, χωριζω
δε αλληλων λοχος.
Att. Iamb. Trim.

3. There happened to be above fifty heavy-armed soldiers sleeping in the market-place. *Attic.*

* This use of *τυγχανω* with a participle does not appear in the *Iliad*. The example is taken from the *Odyssey*.

Whether τυγχανω can be thus used without the accompaniment of a participle has been long a topic of dispute among scholars. But the soundest opinion, and that to which Porson ultimately acceded (see Scholefield's edition of Porson's Euripides, p. 117), is, that in the tragic style at least the omission of the participle * is allowable, though rarely practised. This use of τυγχανω without a participle seems also to obtain in Hom. Il. Δ. v. 116.

See Part I., Sect. VII., p. 78, and the Introduction, &c., Part II., Rule XXVII.

Εχω, in place of the copula, is used with other participles, but not with that of εἰμι. Its use in Homer is doubtful, but in Hesiod we find κρυψαντες γαρ εχουσι θεοι βιον. κ. τ. λ. Egγ. v. 42.

3. The number of the verb does not always agree with that of the subject. See Introduction, &c., Part II., Rules II., III., IV. But observe, with respect to the

* As in Soph. Electra, v. 315,—νυν δ' αἴψοις τυγχανει, "but now he happens to be in the country."

rule that with the nominative of the neuter plural a verb is put in the singular,

a. That, in *Homeric Greek*, this is not *strictly* observed. On the contrary, a neuter plural often has a plural verb; thus,

1. Nor at all between us two — ουτε τις εγω | ὄρκειον
shall there be league, be- (pl.) ειμι, πριν γε η
fore indeed that one of ἑτερος γε πιπτω |
the two at least having αίμα αδω Αρης τα-
fallen satiate Mars, the λαυρινος πολεμισ-
stubborn warrior, with της. *Hom. Hex.*
blood.
2. And verily the beams of Και δη δορυ σηπω (p. 2
the ships are rotted, and sing.) νηυς, και σπαρ-
the cables are wasted τον λυω (p. pas. pl.).
away. *Hom. Hex.*
3. Thus the many tribes of
these, from ships and tents,
| were poured out into
the Scamandrian plain—. *Hom. Hex.*

b. In *Attic*, however, the verb should be in the singular,

except where the neuter plural signifies *living things*, in which case the verb may be in the plural; as,

1. Lest the children of Hercules perish, I sit at this altar of preserving Jove. — τεκνον μη θνησκω
(2 a.) Ἑρακλεης,
βαμος καθιζω ὁδε
σωτηρ Zeus. Att.
Iamb. Trim.
2. The magistrates of the Lacedæmonians promised to them. Ὁ τελος ὁ Λακεδαι-
μονιος ὑπισχνεομαι
αυτος. Attic.
3. So many tribes were serving in the Athenian army. Attic.

Observe, also, with respect to two or more nominatives (Introduction, &c., Part II., Rule IV.), that they may take a plural verb after them, whether they be conjoined or disjoined. Thus Eurip. *Alcest.*, v. 367. Κατηλθον αν·
και μ' ουθ' ὁ Ιηλουτωνος κυων, | ουθ' οὐ' πι κωπη ψυχοπομπος
αν Χαρων | εσχον·—*

* Thus, too, a participle is found after two such nominatives, in the plural, though the verb is in the singular. Æschyl. *Suppl.* v. 708,—η κηρυξ τις η πρεσβυς μολοι, | αγειν θελοντες—.

III.—THE PREDICATE.

1. The predicate is a name of quality, circumstance, &c., added to the subject, and may be a noun substantive or adjective; as,

- | | |
|-----------------------------|-----------------------|
| 1. Leonidas was king of the | Λεωνιδας βασιλευς ει- |
| Lacedæmonians. | μι ο Λακεδαιμονιος. |
| 2. Alcibiades was far most | Αλκιβιαδης πολυς κα- |
| beautiful. | λος ειμι. |

Out of the combination of predicates with the simple copula verbs arise; thus, for the two propositions above given the expression might be, 1. Λεωνιδας εξασιλευε των Λακεδαιμονιων, 2. Αλκιβιαδης πολυ εκαλλιστευεν.

2. Language is often destitute of means to express the predicate by a single word. Thus, though we can say το νεικος ην γυναικειον, ενδημιον, αγοραιον, for το νεικος ην εν γυναιξι, εν τω δημω, εν τη αγορα, we have no such expression equivalent to το δενδρον εστιν εν τω κηπω, since there is no adjective εγκηπιος similar to ενδημιος. In such instances the predicate must be expressed through the aid of prepositions with their cases.

The predicate may also be expressed by an adverb, as
 των γὰρ νηες εἰσιν ἑκάστατω, Il. κ. 113,—σιγα πάς εἴτω λεως,
 Eur. Hec. 530, &c.

3. An adjective, as a predicate, is often neuter, though the subject be masculine or feminine. *See Introd., &c., Part II., Rule VII.* And, thus, a substantive, as a predicate, may be of a different gender, or number, from that of the subject; as,

- | | |
|---|--|
| <p>1. For I shall be even here—
 after a shame and a re-
 proach to thee for all time.</p> | <p>Σὺ γὰρ ἐγὼ καὶ ἐπειτα
 κατηφειῇ καὶ ονειδος
 εἰμι ἡμᾶρ πάς—
 <i>Hom. Hex.</i></p> |
| <p>2. Verily these things will
 be indeed a direful dis-
 grace.</p> | <p>Ἡ μὲν δὴ λῶβῃ ὁδὲ γε
 εἰμι αἰνοθὲν αἰνῶς.
 <i>Hom. Hex.</i></p> |
| <p>3. But the majority of the
 Chians being ignorant of
 what was transacting, and
 the few being conscious,
 became the cause of the
 sending away of the ships.</p> | <p>Αἰτιὸν δὲ γιγνομαι ὁ
 ἀποστολῇ ὁ ναὺς ὁ
 μὲν πολὺς ὁ Χίος
 οὐκ εἰδὼς ὁ πρᾶσσο-
 μενος, ὁ δὲ ὀλιγὸς
 ζυνειδῶς. <i>Attic.</i></p> |
| <p>4. And yet victory is alto-
 gether (παν) good counsel.
 <i>Att. Iamb. Trim.</i></p> | |

IV.—EXTENSION OF THE SUBJECT BY THE ASSUMPTION OF THE PREDICATE.

1. That which is said *of* the subject in the predicate can be assumed, in a new proposition, *with* the subject as a part appertaining to it. Thus, from Λεωνιδης ην βασιλευς arises ὁ βασιλευς Λεωνιδης, or Λεωνιδης ὁ βασιλευς: from ἡ τυραννις ἐστὶ δεινον, ἡ δεινη τυραννις (for an adjective thus connected with the subject—as an *epithet*—must agree with it in gender, number, and case); but, by *apposition*, from ἡ πατρις φιλτατον ἐστὶ, ἡ πατρις φιλτατον ον (*not without* ον *or some other participle*), from ἀνδρες εἰσιν ὁμηλικη (*Hom.*), ἀνδρες ὁμηλικη, since apposition may connect with the subject nouns differing from it in gender and number; thus,

1. Younger men follow, all mates in years of the great-hearted Telemachus.

—νεος ἀνὴρ ἔπομαι |
 πας ὁμηλικῇ με-
 γαθυμός Τηλεμα-
 χος. *Hom. Hex.*

2. Goblets there are, the workmanship of a skilful artist.

Κρατὴρ εἰμι, ἀνὴρ εὐ-
 χεὶρ τεχνῇ. *Att.*
Iamb. Trim.

3. But she incensed,¹ progeny divine, rejoicing in the shaft, | roused against

them a fierce wild (χλου-
νης) boar, white-tusked.

Hom. Hex.

4. Hippolytus, disciple (παι-
δευμα, pl.) of virtuous Pit-
theus, | alone of the citi-
zens- of this Træzenian
land | avers me to be (πε-
φυκέναι) the vilest of
deities. *Att. Iamb. Trim.*

2. If, in the subject thus enlarged, the signs *τις, ὁ, οὗτος,* &c., occur, it is necessary to observe, with regard to their position, that

a. *Τις* commonly stands in the middle, as *σοφος τις ανηρ,* or *ανηρ τις σοφος.*

b. The article is inseparable from the substantive or adjective added to the subject. Thus we may say *ὁ βασι-
λεὺς Λεωνιδης,* or *Λεωνιδης ὁ βασιλεὺς, ὁ σοφὸς ανηρ,* or *ανηρ ὁ
σοφός,* or *ὁ ανηρ ὁ σοφός,** but not *ὁ Λεωνιδης βασιλεὺς,* nor *ὁ*

† Never *ὁ σοφὸς ὁ ανηρ,* but, without the article, we may say *σοφὸς
ανηρ, or ανηρ σοφός.*

ανηρ σοφος, nor βασιλευς ὁ Λεωνιδης, σοφος ὁ ανηρ (these forms would be complete propositions, meaning “Leonidas is king,” “the man is wise.” See above, Sect. II., p. 119).

Thus, also, with other qualifications of the subject ; as,

1. The virtue exhibited by Ὁ πρην αρχω αυτος
him before he reigned. αρετη. Attic.
2. He who administers the Ὁ ὁ πολις πραγμα
affairs of the state. πραττω. Attic.

If the qualifications come after the subject, the article is usually repeated, and, with participles, must be repeated ; thus,

The commander who brings Ὁ χιλιαρχος ὁ ὁ αγγε-
the despatches. λια (pl.) εισκομιζω.

The adjective without the article, however, sometimes follows the substantive with the article, by the rule of apposition ; thus,

And then her son, unhappy Και ενταυθα ὁ παις,
one, desisted not either δυσστηνος, ουτε οδυρ-
from his lamentation—μα | λειπω (mid.) ου-
δεις—. Att. Iamb.
Trim.

See, also, Scholefield's edition of Porson's Euripides, Phœniss., v. 536.

Again, if the adjective, without the article, stands before the article of the substantive, the object is sometimes thereby distinguished not from others, but from itself under other qualifications, as ἦδετο ἐπὶ πλουσίοις τοῖς πολίταις, signifies, not "he rejoiced in the rich citizens," but "he rejoiced in the citizens being rich," or "inasmuch as they were rich." See Buttman's Greek Grammar, p. 218.

c. Οὗτος, in this construction, is placed next the article ; thus, either οὗτος ὁ σοφὸς ἀνὴρ, or ἀνὴρ οὗτος ὁ σοφός, or οὗτος ὁ ἀνὴρ ὁ σοφός, or ὁ ἀνὴρ οὗτος ὁ σοφός.

3. Since the predicate may be expressed by means of prepositions with their cases, or of adverbs (see above, Sect. III., pp. 125, 126), the subject may of course be enlarged by the incorporation of these. Thus, the sentence ὁ πόλεμος ἐγένετο (ἢν γενομένος) πρὸς τοὺς βαρβάρους, will supply a new subject, ὁ πόλεμος ὁ πρὸς τοὺς βαρβάρους γενομένος, &c.

With regard to the position of the article in such subjects, observe,

α. If nominative and genitive come together, the articles may assume various arrangements; thus we may say

1. Ὁ στρατος των
Μηδων.

2. Των Μηδων ὁ
στρατος.

3. Στρατος ὁ των
Μηδων.

4. Ὁ των Μηδων
στρατος.

Or, without των,

5. Μηδων ὁ στρα-
τος.

6. Στρατος ὁ Μη-
δων.

7. Ὁ Μηδων στρα-
τος.

8. Ὁ Στρατος ὁ
Μηδων.

} The army of the Medes.

But not

Ὁ στρατος Μηδων, nor στρατος των Μηδων, at least with proper names, although we find *ανθεα της η̄λης*, and, in *Sophocles*, *ἐμαυτον παιδα της τυχης νεμω*, &c.

V.—COMBINATION OF SEVERAL PREDICATES OR
SUBJECTS IN ONE PROPOSITION.

1. Several propositions, with the same subject, but different predicates, may be reduced to one proposition ; thus,

The stag is swift, and the 'Ο ελαφος εστι ταχυς,
stag is wild, και ὁ ελαφος εστιν
αγριος,

Becomes

'Ο ελαφος εστι ταχυς και αγριος,

Or, in a better order,

— — ταχυς εστι και αγριος,

Also,

— — εστι ταχυς αγριος τε,

Or, with a still closer combination,

— — — και ταχυς και αγριος,

— — — ταχυς τε αγριος τε,

— — ταχυς τε και αγριος εστι.

2. Thus, too, several propositions with the same predicate, but different subjects, may be reduced to one ; as,

The stag is swift, and the ὄ ελαφος εστι ταχυς,
 hare is swift, και ὁ λαγως εστι
 ταχυς,

Becomes

ὄ ελαφος και ὁ λαγως εισι ταχεις.

a. If the subjects be of different persons the verb agrees with the most worthy ; thus, εγω και συ, or εγω και εκεινος εσμεν—συ και εκεινοι εστε—ὑμεις και εκεινος εστε—, &c.

b. With regard to the verb's being in the singular or plural, see the Introduction, &c., Part II., Rule IV.; but observe, that the verb is very frequently singular when it is placed before the subjects ; thus,

- | | |
|--|---|
| <p>1. Both Priam, and the other illustrious Trojans ordered me to declare, if indeed it should be pleasing and agreeable to you, the proposal of Paris, for whose sake our strife arose.</p> | <p>Ανωγειω Πριαμος τε, και αλλος Τρωες αγαυος ειπον, αι κε περ συ φιλος και ηδυς γιγνομαι, μυθος Αλεξανδρος, ὅς εινεκα νεικος ορω (2 p.). Hom. Hex.</p> |
| <p>2. Yes! now, Hector, loudly</p> | <p>Ηδη νυν, Ἐκτωρ, μεγας</p> |

boast: for to thee Saturnian Jove and Apollo gave the victory, who easily subdued me: for they themselves stripped the arms from my shoulders.

(pl.) ευχομαι· συ
 γαρ δίδωμι | νικη
 Ζευς Κρονιδης και
 Απολλων, ὅς εγω
 δαμαζω | ῥηϊδιως·
 αυτος γαρ απο ωμος
 τευχος αἶρω (mid.).
Hom. Hex.

3. When Timarchus and Philemon, the son of Philemonides, arose from the banquet, about to put Nicias to death.

‘Οτε ανιστημι εξ ὁ
 συμποσιον ὁ Τιμαρ-
 χος και Φιλημων ὁ
 Φιλημωνιδης, απο-
 κτεινω Νικιας. *Att.*

4. —five ships with dark-blue prows | both wind and water bearing on brought near to Nile.

Hom. Hex.

For the agreement of adjectives, &c., with a plurality of subjects, see, as above, the Introduction, &c., Part II., Rule IV.

c. Even if all or most of the subjects be not in the singular, the verb may be singular, when the more remote subject is in the singular, or is a neuter plural; thus,

1. And beneath their breath
the back and broad shoulders of Eumelus were
glowing. Πνοιη δε Ευμηλος με-
ταφρενον, ευρυς τε
ωμος (du.) | Δερμο-
μαι—. *Hom. Hex.*
2. Knees, and legs, and feet
below of each, and hands,
and eyes, were stained as
they combated. Γονυ τε, κνημη τε, πους
τε ὑπενεβθεν ἑκαστος,
| χειρ τε οφθαλμος
τε παλασσω μαρ-
ναμενος (du.). *Hom.
Hex.*
3. For I have both altars,
and sacred rites, domestic
and hereditary, and all the
other things, as many as
belong to the rest of the
Athenians. Ειμι* γαρ εγωγε και
βαμος και ἱερος
(neut. pl.) οικειος και
πατρως και ὁ αλ-
λος, ὅσος περ ὁ αλ-
λος Αθηναιος. *Attic.*

* With *εστι, γιγνεται*, this rule seems to hold only when these verbs stand *before* the subjects.

VI.—CONNECTION OF THE SEVERAL PARTS OF THE SUBJECT OR OF THE PREDICATE.

1. When there is simply a *succession* of ideas to be expressed, the usual modes of connection are by the use of *τε*, *και*, *τε—τε*, and *τε και* or *τε—και*; thus,

1. But made them themselves a prey to dogs, and all birds. —*αυτος δε ἐλωριον τευχω κυων, | οιωνος τε πας—.* Hom.

2. The sailors I exhort not to be at all too much confounded at their misfortunes, and to reflect on that enjoyment, how worthy it is of preservation—. Ὁ ναυτης παραινεω μη εκπλησσω (p. pas.) τις ὁ ξυμφορα αγαν, εκεινος τε ὁ ἡδονη ενθυμεομαι, ὡς αξιος ειμι διασωζω (1 a. mid.). Attic.

3. But Argive Helen amid her female train was sitting, and prescribing to her attendants tasks of wondrous skill. Αργειος δε Ἑλενη μετα αρα δμωη γυνη | ἡμαι, και αμφιπολος περικλυτος εργον κελευω. Hom. Hex.

4. I am come, having left the retreat of the dead, Ἦκω, νεκρος κευθμων και σκοτος πυλη |

and the gates of darkness.

λείπω—. *Att. Iamb. Trim.*

5. It is disgraceful to remain so long and to return home empty-handed.

Αἰσχρὸς τοι δῆρος τε
μένω κενεὸς τε νεο-
μαι. *Hom. Hex.*

6. For all things, both heretofore and hereafter, do I regulate by thy hand.

—πας γὰρ, ὁ τε οὖν
παρὸς | ὁ τε εἰσε-
πειτα σοὶ κυβερναῶ
(mid.) χεῖρ. *Att. Iamb. Trim.*

7. Both ye sons of Atreus, and ye other well-mailed Greeks.

Ἀτρεΐδης τε, καὶ ἀλ-
λὸς εὐκνήμις Ἀχαι-
ος. *Hom. Hex.*

8. The Syracusans were both encouraged, and forthwith came out with all their forces to meet Gylippus.

Ὁ Συρακουσίος ἐπὶ ῥ-
ῥωννυμι τε, καὶ ὁ
Γυλιππος εὐθὺς παν-
στρατιάῳς ἀπανταῶ
(f. mid.) ἐξερχομαι.
Attic.

9. Both Atrides sovereign of men, and godlike Achilles.

Ἀτρεΐδης τε ἀναξ ἀνδρῶν
καὶ δῖος Ἀχιλλεύς.
Hom. Hex.

10. Being there they both persuaded the Himeræans to war on their side,—and not only to follow the army in person, but also

Ἐκεῖ εἰμι ὁ τε Ἴμε-
ραῖος πειθῶ ξυμπο-
λεμῶ, —καὶ αὐτὸς
τε ἔπομαι καὶ ὁ ἐξ
ὁ ναὺς ὁ σφετερός

to furnish arms to such sailors out of their ships as had them not,—and having sent they ordered the Selinuntians to meet them at a certain place.

ναυτης, ὅσος μὴ εἶχον
ὄπλον, παρεῖχον,—
καὶ ὁ Σελινουντιος
πεμπὼν κέλευσεν ἀ-
παντὰ εἰς τὰς χώ-
ρας. *Attic.*

Thus, too, τε—τε—τε, or καὶ—καὶ, καὶ—καὶ—καὶ, &c., may be used.

Καὶ τε or καὶ—τε are frequently used in the same member of a sentence by Homer; thus, καὶ δ' ἀπαλοὶ γέλασαι, καὶ τ' ἐρχήσασθαι ἀνῆκεν. *Whether they can be so employed in Attic Greek is still a subject of debate. See Porson Suppl. ad Præfat., Blomfield ad Sept. Con. Theb., v. 469, Scholefield ad Pors. Eurip., p. 208, &c.**

Τε commonly stands second in a sentence, but it may also be placed after several words of the sentence.

In Homeric Greek τε may stand immediately after γὰρ,

* On the controverted subject of the use of καὶ—δε in the same clause, see Porson ad Eur. Orest. v. 614, Hermann ad Soph. Antig., v. 428, Scholefield ad Eurip. Pors. p. 207, &c.

δε, and other particles incapable of beginning a sentence; but it cannot be thus placed in Attic.

Τε should not stand after a preposition, unless the preposition begin a sentence. Thus we may say, ἐν τε πᾶλεος ἀρχαίς, or ἐν πολλοῦς τε ἀρχαίς, but not πολλοῦς ἐν τε ἀρχαίς.

2. When *opposition* or *distinction* between the things named is to be expressed, this is effected by the use of μέν—δε;* thus,

1. To thine enemies a joy, Δυσμενὴς μὲν χαρμὰ,
but to thyself disgrace. κατηφειῇ (acc.) δε συ
αυτός. Hom. Hex.
2. Of which words we heard Ὅς ἄλλος μὲν οὐδεὶς
nothing else but this, κατακουῶ, ὁδε δε,
“shall we permit it then?” Αφίημι οὖν; φημι,
he said, “or what shall ἢ τις ὄρω;
we do?” Attic.

* Or, if there be more than two members of the sentence, by μέν...δε...δε, &c., we find even μέν...μέν...δε...δε, when the two former members of the sentence stand in the same relation as the two latter.

Μεν and *δε* usually stand after the first word of a sentence, or after the second, when the first is a preposition; yet they are sometimes thrown farther on in the sentence, especially *δε* by the Attic poets.

Μεν is often followed by other equivalent particles instead of *δε*, as *αυ*, *αυταρ*, *αταρ* in Homeric, or *αλλα*, *μεντοι*, *μην* in Attic Greek.

Μεν * is sometimes put without *δε* or any equivalent particle following; thus,

1. Her indeed I scarcely by words controul; wherefore I think that thou sufferest these things by her devices. — ὁ μεν εγω σπουδῃ δαμνημι επος· | τω συ οἶω κεινος ὁδε πασχω εννεσιη. *Hom. Hex.*
2. The wife of Admetus is dead, oh guest. Γυνη μεν ουν ολλυμι Αδμητος, ξενος. *Αι. Iamb. Trim.*
3. And upon him Pæon (Παιων), sprinkling pain-relieving (οδυνηφατος) drugs, — | cured him: for not at all indeed had he been

* See Elmsley ad Eur. Bacch. 453.

created mortal. *Hom.*

Hex.

4. —art thou here (*παρειμι*)
incensed against *thy* fa-
ther? | or to thee at least
(*μεν*) am I (pl.) dear, how-
ever (*πανταχῇ*) acting?
Att. Iamb. Trim.

Δε frequently stands, without *μεν* preceding it, in a simple succession of ideas, when these are not closely connected, but when fresh topics rather than different portions of the same are introduced; thus,

- | | |
|--|---|
| <p>1. And she urged him into the midst of the fight, where most warriors were mingled in tumult. Now there was among the Trojans a certain Dares, rich, blameless, priest of Vulcan, and two sons he had, Phegeus and Idæus, well skilled in every form of battle.</p> | <p>Ὄρω δὲ μιν κατὰ μεσ-
σος, ὅθι πλειστος
κλονεῖται. Εἰμι δὲ
τις ἐν Τρῳῇ Δαρῆς,
ἀφνειος, ἀμυμῶν,
ἰρεὺς Ἡφαιστος· δύω
δὲ οὐ υἱεὺς εἰμι,
Φηγεὺς, Ἰδαιὸς τε,
μαχῇ εὖ εἰδὼς πας.
<i>Hom. Hex.</i></p> |
| <p>2. And he, unwilling although willing, through</p> | <p>Ὁ δὲ οὐ θελῶ τε καὶ
θελῶ οἰκτος κόρη, </p> |

pity for the maiden, cuts with the steel the channel of her breath: and fountains of blood gushed out: but she, though dying, nevertheless took much precaution decently to fall.

3. They fortified Decelea (Δεκελεια), having distributed the work among the army according to their cities. Now (δε) this Decelea is distant from the city of the Athenians at the most a hundred and twenty stadia, and about as much (παραπλησιον) or (και) not much more from Bœotia: and the fort (τειχος) was built upon the plain, within sight of (επιφανες μεχρι) the city of the Athenians.
Attic.

τεμνω σιδηρος πνευμα διαρρησσει | κρουνοσ
δε χωρεω· ο δε, και
θνησκω ομως,* |
πολυς προνοια εχω
ευσχημως πιπτω.
Att. Iamb. Trim.

* See Elmsley ad Soph. Aj. v. 15, Mus. Crit., vol. I., p. 351.

3. The use of τε, και, μεν, δε, admits of yet farther varieties of arrangement. Thus we find μεν...τε, μεν...και, μεν...δε...τε; as,

1. Phœnicians dwelt around the whole of Sicily, having occupied the headlands upon the sea.

Οικεω δε Φοινιζ περι
πας μεν ὁ Σικελια,
ακρα τε επι ὁ θα-
λασσα απολαμβα-
νω. *Attic.*

2. Him, leading to my house I hospitably entertained, and to him, and the rest of his companions, who followed in his train, I gave flour from the public store, and sparkling wine.

Ὁ μεν εγω προς δωμα
(pl.) αγω εὖ ξεινιζω,
| και οὐ, ὁ τε αλλος
ἐταρος, ὅς ἄμα αυ-
τος ἐπομαι, | δημοθεν
αλφιτον (pl.) διδωμι,
και αιθοψ οινος—. *Hom. Hex.*

3. Some not yet able to fly far, and some heavy with age, priests of heaven, I indeed of Jove; and these of the youths, a chosen band.

—ὁ μεν, ουδεπω μακ-
ρος | πετομαι σθενω·
ὁ δε συν γηρας βα-
ρυς, | ἱερευς, εγω μεν
Ζην· ὁδε τε ηθεος |
λεκτος—. *Att. Iamb.*
Trim.

4. For previously it was their desire, both to abandon

Πριν μεν γαρ αυτος
ειμι ερως, Κρεων τε |

the throne to Creon, and
not to pollute the city.

Θρονος (pl.) εαω (mid.),
μηδε χραινω (mid.)
πολις. Att. Iamb.
Trim.

When the same word or idea is repeated in both members of a sentence, the particle τε should be repeated in the second member, if contained in the first; otherwise the particle δε should appear in the second member, either with or without μεν in the first; thus,

1. And I summon to my aid those powers, ever virgin, and ever beholding all the accidents of mortal life, the awful Furies.
Καλεω δε αρωγος ο αιι
τε παρθενος, | αιι
*τε οραω πας ο εν
βροτος παθος, | σεμ-
νος Ερινυς—. Att.
Iamb. Trim.
2. And thus, conducting thee, I will establish thee in thine own house, and establish myself, having expelled him by force.
Ωστε εν δομος ο σος
ιστημι συ αγω, |
ιστημι δε εμαυτου,
κεινος εκβαλλω βια.
Att. Iamb. Trim.

* Hermann, however, reads δε in this place.

3. If thou shalt continue to say these things, thou wilt be hated by me, and justly hateful wilt thou be to him that is no more. Εἰ οὐτός λεγῶ, ἐχθαίρω (f. mid.) μὲν ἐξ ἐγῶ, | ἐχθρὸς δὲ ὁ θνήσκω (part. 2 a.) προσκειμαι δίκῃ. *Att. Iamb. Trim.*
4. Did we then (αἰεταί), oh women, rightly (ορθά τε) hear, | and rightly do we direct our way (*one verb*) whither we seek to go? *Att. Iamb. Trim.*

The same rule holds when the same subject is presented under different characters; thus Eur. Iph. A., 1153, καὶ τῷ Διὸς τε παῖδ', ἐμῷ τε συγγονῷ, but Soph. Œd. Col. 1275, ὡ σπέρματ' ἀνδρὸς τοῦδ', ἐμαὶ δ' ὁμαιμονες.

4. When one member of a sentence entirely excludes another (*disjunctive sentences*), use is made of *ἢ...ἢ*; thus,

1. Having found either a horned stag, or a wild goat. Εὗρισκω ἢ ἐλαφὸς κεραυρὸς, ἢ ἀγρίος αἰξί. *Hom. Hex.*
2. But he has gone out either on the road for food, Ἀλλὰ ἢ ἐπὶ φορῶν ἢ ἵκτος ἐξέρχομαι,

or if any where he knows
some pain-soothing herb.

ἡ φυλλον εἰ τις νω-
δυνος κατοῖδα πού.
Att. Iamb. Trim.

3. Either by reason of
friendship, or by reason of
some other gratification
they converse with one
another.

Ἡ δια φιλία ἀλλήλων
διαλεγομαι, ἡ δια
ἄλλος τις ἡδονῇ. *Att.*

*Thus, also, η...η...η, &c., are used, as Il., A., 138, ἡ
τίον, ἡ Αἰαντος—γέρας, ἡ Οδυσσῆος.*

With the first word η is frequently omitted.

Η...η καὶ are also sometimes used; thus *Il., A., 395,*
ἡ ἐπεὶ ὠνήσας κραιδίην Δίος, ἡε καὶ ἐργῶ: or ἡτε...ἡτε, as Il.,
A., 410, ἐσταμεναι κρατερῶς, ἡτ' ἐβλήτ', ἡτ' ἐβάλ' ἄλλον.

a. In Homeric Greek *ἡμεν...ἡδε, or ἡμεν...ἡδε...ἡδε, are*
employed, but with an accumulative, not an exclusive sense;
thus,

1. And many other sons
also were both reared and
born in the chambers.

—πολὺς δὲ καὶ ἄλλος
| υἱεὺς ἐν μεγάρον
ἡμεν τρεφῶ (2 a. pas.
poet.) ἡδὲ γιγνόμεναι.
Hom. Hex.

2. Idomeneus, in sooth I honour thee above all fleet-courser'd Greeks, both in battle, and in every other kind of task, and at the banquet too. *Ιδομενευς, περι μεν συ τιω Δαναοι ταχυ-πωλος, | ημεν ενι πο-λεμος, ηδε αλλοιους επι εργον, | ηδε εν δαις—.* *Hom. Hex.*
3. And moreover I have taken from thine eyes the mist, which was upon them before, | that thou mayest well discern both god, and also man. *Hom. Hex.*

Ηδε is very frequently thus used without ημεν before it ; as,

- Or if ever indeed to thee I burnt fat thighs of bulls and goats. *Η ει δη ποτε συ καταπιων μηριον καιω | ταυρος ηδε αιξ—.* *Hom. Hex.*

Ηδε may be used as a conjunction in Attic poetry (see Porson ad Eur. Hec., 323), but the usage is very rare.

b. In Attic Greek, use may be made of ειτε...ειτε, or ειτ'

οὐν...εἴτε, or εἴτε...εἰτ' οὐν, or εἰτ' οὐν...εἰτ' οὐν, in disjunctive sentences, with the meaning "either...or;" thus,

1. For thou art possessed, Σὺ γὰρ ἐνθεός, ὦ κούρα,
oh dame, either by Pan, | εἴτε ἐκ Παν, εἴτε
or Hecate, or the awful Ἑκάτη, | ἡ σεμνός
Corybantes, or the moun- Κορυβας, | ἡ ματῆρ
tain-mother. οὐρείος—. Att. Chor.
2. Thou sayest that I believe Δαιμονιον φημι ἐγὼ
and teach to believe in νομιζῶ καὶ διδάσκω
deities either new or old. εἴτε οὐν καινός, εἴτε
παλαιός. Attic.

But, in Homeric Greek, these particles are used only in sentences directly or indirectly interrogatory, of which hereafter.

In Attic εἴτε is also used singly with the sense of "or;" as, λογοῖσιν εἰτ' ἐργοῖσιν, Soph. Œd. Tyr., 517.

5. When each member of a sentence is separately negated, use is generally made of the formulæ οὐτε...οὐτε, οὐ...οὐδε, οὐδε...οὐδε, or μητε...μητε, μη...μηδε, μηδε...μηδε, according as the nature of the sentence may require one negative or the other (see Part I., VIII., 4, p. 87); thus,

1. Neither *any one* of gods, nor of men, shall sooner know it. Ουτε θεος προτιερος ογε (masc.) εισομαι, ουτε ανθρωπος. *Hom. Hex.*
2. And he was then neither superior to you at sea, nor able to penetrate into Attica, if neither the Thes- salians followed him, nor the Thebans yielded him a passage. Ειμι δε ουτε εν ο θα- λαττα αγαθος τοτε συ, ουτε εις ο Αττι- κη ερχομαι δυνατος, μητε Θετταλος α- κολουθεω, μητε Θη- βαιος διιημι. *Attic.*
3. For love neither of god- dess, nor of woman, dif- fused over my breast, ever so much subdued my soul. Ου γαρ παποτε εγω ωδε θεα ερος, ουδε γυνη, | θυμος ενι στήθος περιπροχέω. (1 aor. pas. part.) θα- μαζω. *Hom. Hex.*
4. But by thee neither he was pitied, nor the father that begat him. —αλλα ουκ εκ συ | οικτειρω ούτος, *ουδε ο γενναω πατηρ. *Att. Iamb. Trim.*
5. Neither in counsels, nor yet in deed will I at all communicate with him. Ουδε τις ου βουλη συμφραζω (mid.), ου- δε μεν εργον. *Hom. Hex.*

* Hermann reads *oure* in this passage. *Soph. Elect.* 1404.

6. Is no one near—neither to succour, nor to interpose?
 Ουδε ὁ ἐπαρηγῶ (fut. part.); ουδε ὁ κωλυῶ παρειμι; *Att. Iamb. Trim.*
7. Let no one now accept the treasures of Paris, nor Helen herself.
 Μητε ἀρα τις νυν κτημα Ἀλεξάνδρος δεχομαι, | μητε Ἑλενη—. *Hom. Hex.*
8. No longer now let us here waste time in talk, nor long delay the work.
 Μηκετι νυν δῆθα αὐθι λεγομαι, μηδε τις δῆρον | ἀναβαλλομαι ἐργον—. *Hom. Hex.*
9. That you may not eat garlic nor beans.
 Ἴνα μὴ φαγομαι (2 a.) σκοροδον, μηδε κυαμος. *Attic.*
10. Let not any one trusting to his equestrian skill and his manhood be eager to engage alone before the rest with the Trojans, nor let any one give way.
 Μηδε τις ἵπποσυνῆ τε καὶ ἡνορεῖ πειθῶ (2p.), | οἷος προσθε ἄλλος μᾶν Τρῶς μαχομαι, | μηδε ἀναχωρεῶ—. *Hom. Hex.*
11. Having approached neither the Chersonese nor Byzantium.
 Μηδε προσερχομαι Χερρόνησος μηδε Βυζαντιον. *Attic.*
12. Kindle trees, and plunge

him in fire: nor thee at
all | with honied words
let him turn away, or with
menace: | nor sooner
cease thy fury—. *Hom.*
Hex.

13. But thou wert not des-
tined ($\mu\epsilon\lambda\lambda\omega$), having dis-
honoured my bed (pl.), |
to spend a pleasant life,
mocking me, | nor the
princess, nor he who grant-
ed ($\delta\ \pi\rho\omicron\sigma\theta\epsilon\iota\varsigma$) thee *the* mar-
riage. *Att. Iamb. Trim.*

14. For if a man knew not
($\delta\ \gamma\alpha\rho\ \mu\eta\ \epsilon\iota\delta\omega\varsigma$) these
things,—neither although
($\epsilon\iota$) he were friendly, nor
although *he were* rich,—
no whit the more was he
likely ($\mu\epsilon\lambda\lambda\omega$) to know
what it behoved (pres.) to
do, nor to be able to
counsel you. *Attic.*

Whether the formulæ $\omicron\upsilon\ldots\omicron\upsilon\tau\epsilon$, $\omicron\upsilon\delta\epsilon\ldots\omicron\upsilon\tau\epsilon$, $\mu\eta\ldots\mu\eta\tau\epsilon$,

μηδε...μητε, may be used, is matter of critical controversy. See Elmsley ad Eur. Med., 1351 (1321), and ad Soph. Œd. Tyr., 817, Hermann ad Eur. Med., 1321, ad Soph. Antig., 542, and in the Class. Journ., No. XXXVIII., p. 273, &c.

Ουτε...ου, and μητε...μη, are legitimate formulæ, at least in poetry; as, —κουτε πλινθυφεις | δομους προσειλους ησαν, ου ξυλουργιαν Æschyl. Prom. Vinc., 459. Εδοξε δ' Αργει τωδε μηθ' ημας στεγαις, | μη πυρι δεχεσθαι,—Eur. Orest., 46.

The negative is very frequently omitted with the first member of the sentence; as, —Παρις γαρ, ουτε συντελης πολις, | εξευχεται το δραμα του παθους πλεον, Æsch. Ag., 515. —μηδεν εμποδων γενη, | λεγουσα μητε δρωσα.—Eur. Hec., 372.

VII.—ELLIPSE AND PLEONASM.

1. For the very frequent ellipse of the words *υἱός*, *θυγάτηρ*, *μέρος*, *κτήματα*, *εἰμι*, &c., see *Introd.*, &c., Part II., Rules XIII., XVI., and above, Part II., Sect. II., p. 119.

The ellipse of some other words is also common both in Homeric and Attic Greek; thus,

a. Of the substantives *δῶμα*, *ἱερόν*, *ποταμός*, *ἱέρα*, *ἡμέρα*, *χεῖρ*, *εἵματα*, *μοῖρα*, *γῆ*, *ἔπος*, *πύλη*, *τέχνη*, as in the expressions *πολλὰ δ' ἐν ἀφνειοῦ πατρὸς κειμηλία κείται—εἰς Αἰδαο—εἰς τὸ τῶν σεμνῶν θεῶν—χειμαρῆρος—Ὀλυμπία*, *Πύθια*, &c.—*τῇ δεκάτῃ, ἣ ἐπιούσῃ*, &c.—*αὐτὰρ ὅγ' ἀμφοτέρῃσι λαῶν ἐλλίσσεται γυνῶν—φορεῖν λευκά*, *πενθίμα*, &c.—*ἡ πεπρωμένη—ἡ οἰκουμένη, ἡ πατρίς*, &c.—*αὐτικά κερτομοιοῖσι Δία Κρονίωνα προσήυδα—τῷ δὲ Δία Σκαιῶν πεδιονδ' ἔχον ὠκεὺς ἵππους—ἡ μουσική, ῥητορική*, &c.

b. Of the pronouns *ἄλλος*, *τις*, as in the lines *ἐκ μὲν Δουλιχίου Ἐχινάων θ' ἱεράων—ἀνδρὰ δ' ὠφελειν ἀφ' ὧν | ἔχοι τε καὶ δυναιτο, καλλίστος πόνων*.

c. Of the verbs *ἵκετευν*, *εὐχομαι*, *ἐρχομαι*, as —*πρὸς σέ*

τωνδε γουναιτων, | οικτειρον— — Αλεξανδρος Αριστοτελει χαιρειν
—ω φιλε Φαιδρε, ποι και ποθεν—εγω μεν ουν ες το βαλανειον
βουλομαι.

The ellipse of verbs is frequent in proverbial expressions;
as εξ ονυχων λεοντα—ὕς την Αθηναν—γλαυκας εις Αθηνας—
εις κορακας.

2. Pleonasm amounting to actual tautology is not common in Greek, although, especially in the more ancient authors, phrases appear such as the following :—επει νυ τοι
αισα μινινθα περ, ουτι μαλα δην— —δωδεκα δ' ιππους | πηγους,
αθλοφορους, οι αεθλια ποσσιν αροντο—and, in the Attic writers,
εκοντες, ουκ ακοντες—γνωτα κ' ουκ αγνωτα—, &c.

*In such expressions as ανηρ 'Ελλην, ανθρωπος γερων, ανδρες
δικασται, &c., either one word is really an adjective, or, if
a substantive, it is used as a predicate, with the participle
as a copula understood.*

II.—OF CONNECTED PROPOSITIONS.

Propositions in strict connection with another, are supplemental, transitive, or relative.

I.—SUPPLEMENTAL PROPOSITIONS.

1. A supplemental proposition sometimes expresses the *time* or *cause*,—the *when* or *wherefore* that, which is expressed in the other proposition happens; sometimes it makes the whole sense *hypothetical*, i.e. dependant on the supplemental part. *E.g.* “He will rejoice when he comes” (expression of *time*): “He will rejoice that, or because, he comes” (expression of *cause*): “He will rejoice if he come” (*hypothetical*).

2. The expressions of time and cause are not always so exactly discriminated as they may be, since the *when* and *wherefore* of an event are often thought of together. Hence the most of the particles used in such propositions can denote equally time and cause; thus, *ὅτε*, *επει*, *εὐτε*, *ὥς*;—*ὅτι*, however, never refers to *time*.

3. The proposition, concerning which time and cause are predicated, is the chief proposition, and the other the supplemental. Grammarians name them also according to their usual order of position, *προτασις* (the *supplemental*, which, in Greek construction, commonly stands first*), and *αποδοσις* (the *chief*, which commonly is last in position); but this order of position is sometimes reversed.

* In Homeric poetry, however, it stands very frequently last.

I.—OF THE MOODS AFTER PARTICLES OF TIME
AND CAUSE.

1. In the narration of past events, when a simple expression of time or cause occurs, the indicative is used ; thus,

- | | |
|---|---|
| <p>1. But they, when they were come within the deep harbour, furl'd the sails, and laid them in the sable ship.</p> | <p>Ὅ δε ὅτε δὴ λιμὴν πολυβενθῆς ἐντὸς ἰκομαι, ἴστιον μὲν στελλῶ (mid.), τιθῆμι δε ἐν νηὺς μέλας.
<i>Hom. Hex.</i></p> |
| <p>2. But after that Lyncurgus was waxed old in his chambers, he gave it to Ereuthalion, attendant dear, to bear.</p> | <p>Αὐτὰρ ἐπεὶ Λυκοοργὸς ἐνὶ μεγάρον γηρασ, δίδωμι δε Ἐρευθαλιῶν, φίλος Δεραπῶν, φορῆμι. <i>Hom. Hex.</i></p> |
| <p>3. Then, Menelaus, had the end of thy life appeared, beneath the hands of Hector, since he was far mightier than thou.</p> | <p>Εὐθα κε σὺ, Μενελάος, φαίνομαι (2 a. pas.) βίος τελευτῇ Ἐκτῶρ ἐν παλάμῃ, ἐπεὶ πολὺς ἀγαθὸς εἰμι. <i>Hom. Hex.</i></p> |
| <p>4. So that at last having</p> | <p>Ὡστε τέλος ζυμπιπτῶ</p> |

fallen upon each other in many parts of the army, after that they were once thrown into confusion, and having come to mutual blows, they could hardly be parted.

αὐτοῦ κατα πολὺς ὁ στρατοπέδον, ἐπεὶ ἅπαζ ταρασσῶ, καὶ ἐς χεῖρ ἀλλήλων (d.) ἐρχομαι, μολὶς ἀπολυῶ (imp. pas.). *Att.*

5. But the Athenians, since they were come too late, resolved to send them back to the quarter whence they came, namely Thrace.

Ὁ δὲ Ἀθηναῖος, ὥς ὕστερος ἐρχομαι, διανοεομαι αὐτὸς πάλιν ὅθεν ἐρχομαι, ἐς Θρᾷκη, ἀποπεμπῶ. *Attic.*

6. —grief seized the Greeks, because (ὥς) a brave man fell, but greatly the Trojans were rejoiced. *Hom. Hex.*

7. But when both the libations were made, and they had sung the Pæan, first the Thracians, rose up, and danced in (συν) their arms to the pipe. *Attic.*

2. The indicative is often used, also, when *time* or

cause is expressed with regard to the present or future; thus,

a. Expression of *cause*,

1. Father Jove, no longer
shall I be honoured among
immortal gods, since mor-
tals honour me not at
all. Ζεὺς πατήρ, οὐκέτι
ἐγώ γε μετὰ ἀθανά-
τος θεός | τιμῆεις
εἰμι, ὅτε ἐγὼ βροτός
οὐτις τιῶ. *Hom. Hex.*
2. Since, therefore, this is
so, it behoves you to be
eagerly willing to hear
those who wish to counsel
you. Ὅτε τοίνυν οὗτος οὕ-
τως ἐχῶ, προσήκω
προθυμῶς εἶθ' ἄκουα ὃ
βούλομαι
συμβουλεύω. *Attic.*
3. Verily I will depart to
breezy Ilium | back, since
by no means shall I endure
before (εν) my eyes to be-
hold (mid.) | a beloved
son combating with Me-
nelaus dear to Mars.
Hom. Hex.
4. I think that the spectators
will no longer dispute (αν-
τιλέγω) this, that (ὥς ουχι)
courage may be taught

(verb. adj.), since (ὅποτε)
 this person, although being
 a woman, so boldly rushes
 on the swords. *Attic.*

b. Expression of *time*, in Homeric Greek,

1. Who art thou that thus
 comest alone through the
 host to the ships, through
 the dark night, whilst
 other mortals are slumber-
 ing?

Τῖς δὲ οὕτω κατὰ νηὺς
 ἀνα στρατοῦ ἐρχο-
 μαι οἶος, | νυξὶ δια-
 ορϕναιος, ὅτε τε εὐδῶ
 βροτοὶ ἄλλοι; *Hom.*
Hex.

2. Eurymachus! would that
between us two might be
 a trial (εἰς) of work | in
 the vernal season when the
 days are long. *Hom. Hex.*

3. In the expressions of *time* last cited (2 *b.*), however,
 the propositions which express it are really *relative*,—
 referring to one idea only of the preceding propositions.
 A proposition is strictly *supplemental*, when it refers to
 the whole of the preceding proposition; and, in this case,

for the expression of present or future time, the subjunctive must be used.

a. In *Homeric Greek*, *ὅτε* or *ὅποτε* may have the subjunctive without *αν* or *κε*; thus,

1. Neither thou thyself art young—(and this is an aged person who attends thee)—so as to repel a man, when (i. e. *in case*) any one may begin assailing thee. Ουτε αυτος νεος ειμι,— γερων δε συ ουτος οπηδεω— | ανηρ α- παμυνω (mid.), ὅτε* τις προτερος χαλε- παινω. *Hom. Hex.*
2. Never have I a booty equal to thine, when the Greeks storm some well-peopled city of the Trojans. Ου μεν συ ποτε ισος εχω γερας, ὅποτε Αχαιος | Τρωες εκ- περθω (1 a.) ευναιο- μενος πτολιεθρον. *Hom. Hex.*
3. —for nothing indeed is better and more desirable (*αρειων*) than this, | —than when man and wife (*next*

* ὅτε—χαλεπαινει would signify “at the time when,” &c.

line) concordant in *their* purposes (νοημα) sway an household. *Hom. Hex.*

b. But generally in Homeric Greek, and always in Attic, the conditional particle (αν in Attic, αν or κε in Homeric,) is placed with the subjunctive mood, immediately after the particle of time;* thus,

1. Destroy thou these cities, whensoever they may be hated by thee in thy heart. Ὅ διαπερθω ὅτε αν (ὅταν) συ απεχθομαι περικης. *Hom. Hex.*
2. But then will he fight again, whensoever the soul in his bosom may urge him, and the deity incite. —τοτε δε αυτε μαχομαι, ὅποτε κεν μιν | θυμος ενι στηθος ανωγω, και θεος ορω (1 a.). *Hom. Hex.*
3. But we, on the other hand, shall bear away in our ships, both our dear Εγω δε αυτε αλοχος τε φιλος, και νηπιος τεκνον | αγω εν νηυς,

* Especially in the expression of usual or repeated action. See Introduction, &c., Part IV., p. 146.

wives, and infant children,
whensoever we may have
taken the city.

*ἐπὴν πτολιεθρον αἰ-
ρεω (2 a.). *Hom. Hex.*

4. Which even now at this
day the barbarian princes
do—whensoever they en-
camp, they easily, from
their number of hands,
throw a trench around.

Ὅσπερ καὶ νυν ἐτι
ποιεω ὁ βαρβαρος
βασιλευς, ὅποταν
στρατοπεδεύω (mid.),
ταφρος περιβαλλῶ
(mid.) εὐπετῶς δια ὁ
πολυχειρία. *Attic.*

5. What then, said he, do
they, when they may have
perceived *the signal*?

Τίς οὖν, Φημι, ποιεω,
ἐπὶ αἰσθανομαι;
Attic.

6. —but these thou shalt
not at all be able, although
grieved, | to aid, when
(εὐτ' αὖ) many beneath
homicidal Hector | dying
fall—. *Hom. Hex.*

7. It is probable that, when
they shall know (sub. 2 a.)
us to be distressed (τε-

* ἐπεὶ αὖν, separately, occur with the subjunctive twice only in
Homer, Il., Z., 412, I., 304. Ἐπεὶ κε are found often, as well as
ἐπὴν, of which the Attic form is ἐπεὶ.

τρυχωμενος), having come with even a greater armament they will endeavour to reduce all these things under themselves. *Attic.*

4. The optative stands in supplemental propositions, to express a pure supposition or conjecture, with reference to the future, or repeated action, with reference to the past; thus,

α. With reference to the future, when the chief proposition, expressing merely a wish or a conjecture, has also the optative; as,

1. Mayest thou not chance to be there, when she sucks back the wave!

—μη συ γε κειθι τυγχανω ὅτε ῥοιβδεω
(1 a.). *Hom.*

2. Whether has he heard any intelligence of a coming host, which he may clearly declare to us if he have any how first learned it?

Ἡε τις αγγελιη στρατος κλυω ερχομαι, |
ὅς κε εγω σαφα ειπον, ὅτε προτερος γε πυνθανομαι; *Hom.*
Hex.

3. And when he may not be able *to deceive*, will he next commit plunder and violence ? Ὅποτε δε μη δυναμαι, ἀρπαζω αν και βιαζομαι μετα ούτος ; Attic.

b. With reference to the past, in the expression of repeated action ; as,

1. But oft as he looked towards the ships and army of the Greeks, he plucked many a hair by the roots. Αυταρ οτε ες νηυσ τε ειδον και λαος Αχαιος, | πολυς εκ κεφαλη προθυμνος ἐλκω (mid.) χαιτη. Hom. Hex.
2. We used to wait then each time we went, until the prison was opened, and whenever it was opened, we used to go in beside Socrates. Περιμενω ουν ἐκαστοτε, ἕως ανοιγω (1 a. pas. opt.) ὁ δεσμωτηριον, επειδη δε ανοιγω, ειμι παρα ὁ Σωκρατης. Attic.
3. But whenever indeed deep-counselling Ulysses arose (αναῖσσω), | he used to stand, and look downwards (ὑπαι) having fixed

his eyes upon the ground.

Hom. Hex.

4. But on the next day the whole plain was full of soldiers imitating these; and always, as often as they were not doing anything else of more consequence (*σπουδαιοτερος*), they used to practise this sport. *Attic.*

The particle αν or κε is sometimes found in Homeric Greek with the optative in this construction, where the meaning is conditional, as αλλ' ἀνδρῶν γενοῖς εἴτε διωτρεφῶν βασιλῆων, | σκηπτουχῶν, ἐπεὶ οὐ κε κακοὶ τοιοῦσδε τεκοίεν, Od., Δ., 63, &c.; but the examples cited by Matthiæ and others from Attic writers are properly corrected in the best editions.

II.—OF THE PARTICLES OF TIME AND CAUSE.

1.—'ΟΤΕ.

1. It appears, from examples in the preceding section, that ὅτε is used,

a. With the indicative, in the narration of *past* events, or, as a causal particle, with reference to the *present* or *future*.

b. With the subjunctive, without the conditional particle (*Homeric*), or with the conditional particle (*Homeric* and *Attic*), conveying the meaning of “in case,” or “whenever.”

c. With the optative, without the conditional particle (*Homeric* and *Attic*), or, rarely, with the conditional particle (*Homeric*), to express a conjectural meaning with reference to the future, or repeated action with reference to the past.

2. Observe, in addition, that, in Homeric Greek, ὅτε goes with the indicative of a past tense, in *similes*; thus,

1. As when one having eyed a serpent springs back in the mountain-glades. Ὡς δὲ ὅτε τις τε δράκων εἶδον παλινορσος ἀφίστημι (2 a.) | οὐρος ἐν βήσση—. *Hom. Hex.*
2. And he fell, as when some oak, or poplar falls. Ἐρείπω δὲ, ὥς ὅτε τις δρυς ἐρείπω* (2 a.), ἡ ἀχερωῖς. *Hom. Hex.*
3. And as when from a lofty height (σκοπιή) a goat-tending man descries (2 a.) a cloud, | advancing along the deep beneath the blast of Zephyr. *Hom. Hex.*

Also with the indicatives of the present ; thus,

1. As when a billow of the loud-sounding sea roars — ὥς ὅτε κύμα πολυφλοισβος θαλάσσα

When ὅτε is construed with the indicative of a past tense, either in similes, or otherwise, the *aorist* is usually but not uniformly (see Porson ad Eur. Orest., 372), employed.

on a mighty strand, and
the deep re-echoes.

| αἰγιαλος μεγας
βρεμομαι, σμαρα-
γεω δε τε ποντος.
Hom. Hex.

2. And as when stars in the
firmament around the
bright moon | appear con-
spicuously beautiful (*one
word*)—. *Hom. Hex.*

*And, frequently, the subjunctive of the present or aorist
is used with ὅτε, without or with αν, in similes; thus,
without αν,*

1. And as when some hound | ὦς δε ὅτε τις τε κυων
seizes from behind a wild συς αγριος, ηε λεων,
boar, or a lion. | ἀπτομαι κατοπισ-
θε—. *Hom. Hex.*

2. And as when destructive
fire falls upon (sub. 2 a.)
an uncut wood. *Hom.
Hex.*

*With αν,**

* ὅτε κε or κεν is not used by Homer in the beginning of a simile,
and only once in the course of one, *Il.*, τ., 167.

1. And as when the spouse of fair-haired Juno light-ens.
 Ὡς δὲ ὅτε ἀν' ἀστραπτῶ ποσις Ἥρῃ κῦκομος. *Hom. Hex.*
2. And as when from the clouds flies snow or hail.
Hom. Hex.

Where the indicative of the future accompanies ὅτε in similes, as Il, B., 147, Ὡς δ' ὅτε κινήσει Ζεφύρος βαθυ ληϊόν, — &c., Thiersch prefers the various readings which exhibit the subjunctive of the aorist; and Payne Knight also has given the subjunctive in his edition.

2. Ὅτε μὴ, in Homeric Greek, is used in the sense of “unless,” “except,” with or without a verb following; thus,

1. Hard will it be for him, although very eager to engage, to fire the ships, unless at least Saturnian Jove himself cast a burning brand among the fleet galleys.
 Αἶπυς οὐ εἰμι, μάλα περ μεμαῶς μαχομαι, | νηὺς ἐνιπρηθῶ, ὅτε μὴ αὐτὸς γέ Κρονίων | ἐμβαλλῶ (2 a. opt.*) αἰθομένοιο δαλὸς νηὺς ἰοοιο. *Hom. Hex.*

* Some read the subjunctive in this and similar passages, but the optative seems preferable.

2. Nor was any other of men — οὐδὲ τις ἄλλος | οὐτε
 wont either to quaff from ἀνὴρ πινῶ (πινέσκον)
 it bright wine, or to make ἀπο αὐτοῦ αἰθοῦσι
 libation to any of the gods, νοῦς, | οὐτε τις σπενδῶ
 except to father Jove. Δεός, ὅτε μὴ Ζεὺς
 πατήρ. Hom. Hex.
3. But I indeed would not
 come near (ἀσσόν) Saturn-
 ian Jove, | nor lull him
 to repose (*one verb*), un-
 less at least he himself
 should command. Hom.
 Hex.

The pure Attic uses εἰ μὴ or ὅτι μὴ (as Dem. or pseudo Dem. in *Neæram*, οὐ γὰρ ἦν αὐτῷ ἄλλη προσοδος, ὅτι μὴ συκοφαντήσας τίνα λαοί) in this sense.

3. In Homeric and Attic Greek ὅτε is often used, with an elliptical force after the verbs μεμνημαι,* οἶδα; thus,

1. Rememberest thou not H οὐ μεμνημαι ὅτε
 when (*i. e. the time when*) περ σὺ, βουε ἀπο,
 I chased thee, being alone, μουνος εἰμι, | σευ

* Also μνημονεύω in Attic, see Porson ad Eur. Hec., v. 109.

- from the herds, down the Idæan hills, with swift feet?
2. Knowest thou not when thy father came hither fleeing, afraid of the people?
3. Thou knowest when he appeared in golden arms, and detained the ocean-roaming barks.
4. For do I not remember, he said, when I came to thee for money, that I might pay it to the man that professed to have taught me generalship?
5. Dost thou remember then, when on an expedition once having stolen the spits, thou didst let thyself quickly down the wall?
- κατα Ιδαιος ορος
ταχυς πους; Hom.
Hex.
- Η ουκ οίδα ὅτε δειρο
πατηρ τεος ἰκομαι
φευγα, | δημοσ ὑ-
ποδδιδω (1 a. par.);—
Hom. Hex.
- Οίδα ὅτε χρυσεος φαι-
νω ξυν ὄπλον, | ὁ
ποντοπορος δε εχω
σχεδια. Att. Anap.
Dim.
- Ου γαρ, φημι, μεμνη-
μαι ὅτε εγω μεν
προς συ ερχομαι επι
αργυριον, ὅπως απο-
διδωμι ὁ φασκων εγω
στρατηγεω παιδευω;
Attic.
- Μεμνημαι δητα, ὅτε
επι στρατια κλεπτω
ποτε ὁ οβελισκος, |
ἱημι σαυτου κατα ὁ
τειχος ταχεως —;
Att. Com. Anap. Tetram.
Cat.

6. I remember this too, when,
 as you spoke (gen. abs.),
 to govern well appeared
 to me also to be a task of
 exceeding magnitude (*one*
adj.). *Attic.*

*So with *ήνικα, as, οἰσθ' ήνικ' ήλθεσ Ιλίου κατασκοπος ;*
Eur. Hec., 239.

The same force may be perceived in πριν γε ὅτε, in
Homeric Greek, as Il., M., 437, πριν γ' ὅτε δη Ζεὺς κυδὸς
ὑπερτερον Ἐκτορι δῶκε

Ὅτε μὲν...ὅτε δέ, or ὅτε μὲν...ἄλλοτε, or, sometimes, ὅτε δέ
with the ellipse of ὅτε μὲν, are used, especially in Homeric
Greek, to express "at one time...at another time."

4. In Attic Greek, ὅτε is used with the 3d pers. sing. of
 the substantive verb, in the sense of "sometimes," "at
 some time;" thus,

1. And he fancied sometimes — *καὶ δοκεῖ μὲν εἰμι*

* Ἡνικα occurs once only in Homer, viz. Od., x., 198

- that grasping the two sons of Atreus he was with his own hand slaying them. ὅτε | δισσος Ἀτρεΐδης αὐτοχείρῃ κτείνω ἐγώ. *Att. Iamb. Trim.*
2. But at some time thou wilt commend me: only do thou obey. Ἀλλὰ εἰμι ὅτε ἐγώ (P¹) αἰνεῶ· πεῖθω μόνος. *Att. Iamb. Trim.*
3. But will the beauty (γὰνος) of the Asopus at some time receive me? *Att. Iamb. Trim.*

II.—Ὅποτε, ἐπει, εὐτε, ὥς, ὅτι.

1. The use and meaning of ὅποτε with the indicative, past or present, with the subjunctive, without the conditional particle (Homeric), or with the conditional particle (Homeric and Attic), and with the optative, 'almost entirely coincide with those of ὅτε.

2. Observe, in addition, that ὅποτε sometimes stands with the indicative in interrogatory sentences, and with the optative in sentences of an interrogatory nature; thus,

1. Antinous, do we at all know in our minds, or not, Ἀντινοῦς, ἡ ῥὰ τίς ἰση-
μι ἐνὶ Φρενί, ἢ καὶ

when Telemachus returns
(*i.e.* will return) from
sandy Pylus?

ουκι, | ὅποτε Τη-
λεμαχος νεομαι εκ
Πυλος ημαθοεις;
Hom. Hex.

2. All assembled, expecting
when Idæus should return.

Πας ὀμηγερης, ποτιδε-
χομαι ὅποτε αν
ερχομαι | Ιδαιος—. *Hom. Hex.*

Instead of the optative the Attic dialect would here admit the fut. indic., and, instead of ὅποτε, the later Attics made use of πηνικα.

3. The construction and signification of *επει* agree with those of *ὅτε*.

4. *Ευτε* stands with the indicative of a past tense; accompanied by *αν**, with the subjunctive; but does not go with the optative.

5. 'Ως, as a particle of time, goes only with past tenses, as a causal particle also with the present and future,† and,

* *Ευτε κε*, in Homeric, is very uncommon.

† See Elmsley ad Eur. Bacch., 783.

in these significations (viz. “*when*,” “*as soon as*,” “*since*”), has always the indicative mood. (‘Ως in the sense of “*in order that*” will be hereafter considered.)

6. ‘Οτι is never used as a particle of time (see above, p. 156), but frequently as a causal particle, in Homeric and Attic Greek; thus,

1. Thus he spake: and the blue-eyed goddess Minerva rejoiced, because to her first of all the deities he prayed.

‘Ως φημι· γηθεω· δε
 θεα γλαυκωπις Α-
 θηνη, | ὅτι ῥα οὐ
 παμπρωτα θεος α-
 ραομαι πας. *Hom.*
Hex.
2. This has escaped the majority, because they know not the essence of each thing.

‘Ο πολυς οὗτος λανθα-
 νω, ὅτι ουκ ισημι ὁ
 ουσια ἑκαστος. *Att.*
3. Nor *was* Thetis thy mother: but the azure sea produced thee, | and the high-soaring (ηλιζα-τος) rocks, since thy soul is stern. *Hom. Hex.*
4. Because upon these, re-

ceiving money, it is incumbent to perform that, for which they may receive wages, but on me, not receiving, it is not incumbent. *Attic.*

III.—OF HYPOTHETICAL PROPOSITIONS.

1. In hypothetical propositions, either the *quality* of a thing, or the *accident* (that which it may *do* or *suffer*,) may be made the ground of the hypothesis. Thus, "If (or, since) God *is* just, he punishes wickedness," "If he *come* he will conquer." See *Introd.*, &c., Part IV., p. 143.

2. The particles used in such propositions are *αι* (Homeric) and *ει* (Homeric and Attic). *Αι* never unites itself, as *ει* may, with *τε*, *αν*, nor with the subj. mood without *κε* or *κειν*.

Ει stands after the expressions *εισομαι*, *τις δ' οιδ'*, &c., in the sense of "whether."* *Αι*, *αι κε*, also, frequently signify "whether."

* See below, "Interrogatory Propositions."

The negative which follows *ει* is *μη*, when the whole proposition is negatived; yet *ου* is likewise found after *ει*, when that word only, to which it belongs, is negatived; as, *ει δ' αν εμοι τιμην Πριαμος Πριαμοιο τε παιδες | τινειν ουκ εθελωσιν*, κ. τ. λ., *Il.*, γ., 288, “shall refuse;” *ει τουσδε γ' ευνης ουνεκ' ου στεργει πατηρ*, *Eur. Med.*, 87, “hates;” &c.

USE OF THE INDICATIVE AFTER *ει*.

1. The indicative, of all *times*, stands after *ει* in an expression of *quality*, or a simple expression of *accident*, without uncertainty; thus,

1. Verily this will be pernicious work, and no longer endurable, if ye two thus contend for the sake of mortals. *Η δη λοιγιος εργον* (pl.)
οδε (pl.) *ειμι*, *ουδε*
ετι ανεκτος, | *ει δη*
συ ενεκα θνητος ερι-
δαινω ωδε. *Hom. Hex.*
2. If (i. e. *although*) thou art very strong, assuredly a god gave thee this. *Ει μαλα καρτερος ει-*
μι, *θεος που συ ογε*
διδωμι. *Hom. Hex.*
3. By all means flee, if (i. e. *since*) thy heart is stirred to it; nor do I at least *Φευγω μαλα, ει συ*
δυμος επισευω (perf. pas.)· *ουδε συ εγωγε*

- implore thee for my sake
to remain. ἴ λισσομαι, εἵνεκα
ἐγὼ μένω.— Hom.
Hex.
4. If ever I crowned with — εἰ ποτε σὺ χαρίζεις
its roof for thee a beaute-
ous shrine. ἐπὶ νηὸς ἐρεφῶ. Hom.
5. But if (*i. e. at the time* Εἰ δὲ σὺ γε ἐς πόλεμος
when) thou shalt mingle
with the battle, verily I
think that thou wilt be
congealed with fear. πώλεσθαι, ἥτε σὺ
οἶῶ | ῥίγῃω.— Hom.
Hex.
6. If you, having gone mad, Εἰ σὺ, μαινόμεναι (part.
oh Ajax, slew yourself, 2 a.), ὦ Αἴας, σεαυ-
why do you blame Ulysses? του φονεῦν, τίς αἰτι-
αομαι ὁ Ὀδυσσεύς;
Attic.
7. We commend since we Επαίνεω, εἰ πιστεύω.
confide in him. Attic.

See the Introd., &c., Part IV., p. 143.

2. Αἰ is never found with the indicative mood.

ΕΙ WITH THE SUBJUNCTIVE, EXPRESSING UNCERTAINTY,
CONTINGENCY, &c.

1. In Homeric Greek, εἰ is sometimes construed with the subjunctive, without ἂν or κε; thus,

1. Obdurate one! for if indeed he slay thee, neither I shall mourn thee on thy bier, dear germ, whom I myself brought forth.

Σχετλῖος· εἰ περ γὰρ
 συ κατακτείνῳ (2a.),
 οὐ συ τε ἐγῶγε |
 κλαίῳ (mid.) ἐν λεχός
 (pl.), φίλος θάλος, ὅς
 τικτῶ αὐτός. Hom.
 Hex.
2. And there she fishes, searching around the rock, for both dolphins, and sea-dogs, and if anywhere she may catch a larger prey.

Αὐτοῦ δὲ ἰχθυῶν σκο-
 πελὸς περιμαίμῳ |
 δελφῖν τε, κυῶν τε,
 καὶ εἰ ποθὶ μείζων
 (neut.) αἶρεῶ (2a. mid.)
 Hom. Hex.
3. But she, even if she chance to be (*one verb*) very near, is not able to aid (*next line*) them | for vehement terror penetrates her herself. Hom. Hex.

Attic Greek *rejects the construction of simple εἰ with the subjunctive* (see *Introd.*, &c., *Part IV.*, p. 143). Yet some critics claim the privilege of this syntax for the *Tragic style*. See *Hermann ad Soph. Antig.*, 706, and *Æd. Tyr.*, 199, with whom even *Elmsley* agrees, *ad Soph. Æd. Tyr.*, 191, of his edition, in the preface.

Αἰ is never found *alone* with the subjunctive mood.

2. Even in Homeric Greek the subjunctive mood is much more frequently construed with εἰ κε, εἰ αν* (or ην), or αἰ κε, than with εἰ alone; thus,

- | | |
|--|--|
| <p>1. For him glory will accompany, if the Greeks subdue the Trojans, and take sacred Ilium.</p> | <p>Οὗτος μὲν γὰρ κυδὸς
ἀμα ἔπομαι, εἰ κεν
Ἀχαιοὶ Τρῶς δηϊώω,
αἰρέω (2 a.) τε Ἴλιος
ἱερός. <i>Hom. Hex.</i></p> |
| <p>2. But if we obey my words, although distressed.</p> | <p>Εἰ δὲ αν ἐμος ἐπος
πείθω (2 a. mid.), κη-
δομαι περ. <i>Hom.</i>
<i>Hex.</i></p> |

* Εἰ αν, with the subjunctive, takes always the shape of εἰ δ' αν, or εἰ περ αν.

3. Do ye hope, if plume-nod-
ding Hector take the ships,
that each on foot will
reach his own native shore?

Ἡ ἐλπομαι, ἣν νηὺς
αἶρεω κορυβαίολος
Ἑκτωρ, | ἐμβαδὸν
ἰκομαι ὅς πατρίς
γαίᾳ ἑκάστος;
Hom. Hex.

4. Spears indeed, if you
please, one and twenty
wilt thou find, standing in
the tent.

Δορυ γέ, αἱ κε εθέλω,
καὶ εἰς καὶ εἰκοσι
δῶ (pres.), | ἵστημι
ἐν κλισίῃ—. *Hom.*
Hex.

5. Nor even if thither thou
depart wandering (*fem.*),
not for thee incensed (*next*
line) do I | care, since no
other *thing* is more shame-
less (*κυντερός*) than thou.
Hom. Hex.

The Attics employ the forms *εαν*, *αν*, or *ην*; thus,

1. But if, by any means, we
may overcome this maid
with philtres, and charms
upon the soul of Hercules,
the work is done.

Φίλτρον δὲ εαν πῶς ὁδε
ὑπερβαλλῶ (2 a. mid.)
| ὁ παῖς, καὶ θελκ-
τρον ὁ ἐπὶ Ἑρακ-
λῆς, | μηχανάω (p.

pas.) ὁ ἐργον—.

Att. Iamb. Trim.

2. If any one happen to have wronged the state in any matter. Εαν τις ἀδικεω (p. par.)
τις τυγχανω ὁ πολίς.
Attic.
3. And, by my troth, upon this very point I wish first to plead to you two; and, if I demonstrate that I alone am cause of every blessing to you, *well*. Και μὴν περὶ οὗτος συ
εθελω διδάμι λόγος
| το πρῶτον αὐτός·
και * αν μεν απο-
φαινω (1 a.), μόνος |
αγαθος ἅπας εἰμι
(par.) αἰτιος ἐγω |
συ—. *Att. Com. Iamb.*
Trim.
4. Ye assuredly know this, that if one take away the leader, the rest of the chorus is good for nothing. Ἰσημι δηπου οὗτος, ὅτι
ὁ ἡγεμῶν αν† αφαι-
ρεω (2 a.) τις, οἰχο-
μαι ὁ λοιπος χορος.
Attic.

* Monk (ad Eur. Alcest., 863) supposes καὶ, which occurs in the tragic as well as comic writers, to stand for καὶ εἰ. Porson (see Dobree ad Aristoph. Vesp. 97, in the *addenda*) allows εἰ for εἰ, at least to the more recent comic writers.

† εἰ for εἰ usually begins a clause (see Introd., &c., Part IV., p. 142); at any rate it precedes the verb construed with it.

5. No: if at least thou be persuaded by those wiser than thou. Ουκ· ἢν γε πειθῶ ὁ σοφός. *Att. Iamb. Trim.*
6. Having come to Lacedæmon also with the Corinthians, they treated with her that they might provide for themselves assistance, should it prove needful. Ἐρχομαι δὲ καὶ ἐς ὁ Λακεδαιμόνων μετὰ Κορινθίους, πρᾶσσω ὅπως ἐτοιμαζῶ (1 a. mid.) τιμωρία, ἢν δεῖ. *Attic.*
7. —but if (ἢν) one have learned this well, | he knoweth indeed (γέ) baseness (*lit. the base thing*), having learned it by the rule of honour. *Att. Iamb. Trim.*

The true force of εἰ, &c., with the subjunctive is to express uncertainty with the prospect of decision.

In Attic Greek εἰν τε...εἰν τε, or εἰν τε...εἰν τε...εἰν τε, are used as equivalent to εἰ τε...εἰ τε, &c. See above, p. 148.

E! AND A! WITH THE OPTATIVE.

1. The optative stands after ε! to express a supposition, something not certain but conjectural, or problematical; thus,

1. Truly Priam and the children of Priam would rejoice, if they should learn all this tale of your contention.

Ἡ κεν γηθεω (1 a.) Πριαμος, Πριαμος τε παις, | εἰ συ (du.) ὁδε (neut. pl.) πας πυθωνομαι (2 a.) μαρναμαι (part.). *Hom. Hex.*

2. But what, said he, if you also, oh Cyrus, having summoned them together, as long as it is still possible, should exhort them.

Τις δε, Φημι, ω Κυρος, εἰ καὶ συ, συγκαλεω (1 a.), ἕως εἰς ἐξείμι, παρακελευομαι (1 a.). *Attic.*

3. —but thou wouldst contend with another, | if perchance thou shouldest behold any one shrinking from the hateful fight.

Hom. Hex.

4. The rest of the Thebans, whom it behoved to join

them (παράγιγνομαι, 2 a.)
 during the night, if any
 thing should not go right
 (πρὸ χωρῶ) with those who
 had entered, came to their
 assistance. *Attic.*

On the use of εἰ, εἰ γάρ, but more especially, in Homeric Greek, αἰ γάρ, with the optative, as expressive of a wish, see above Part I., p. 68.

2. In Homeric Greek, the formulæ αἰ κε, εἰ κε, are also found in conjunction with the optative mood ; thus,

- | | |
|--|--|
| 1. Both Priam, and the
other illustrious Trojans
bade me declare—if it
should be pleasing and
agreeable to you—the
proposal of Paris. | * Ἀνωγέω Πριάμος τε,
καὶ ἄλλος Τρῶς ἀ-
γαυός, εἰπον,—αἰ-
κε περ σὺ φίλος καὶ
ἥδus γιγνομαι (2 a.),
 μῦθος Ἀλεξάν-
δρος—. <i>Hom. Hex.</i> |
|--|--|

* The same sentence exemplifies another rule, previously given.
 See above, p. 134.

2. But * should we reach our Grecian Argos—the fatness of the earth—he shall be my son-in-law.
- Εἰ δὲ κεν Ἀργὸς ἰκο-
μαι Ἀχαιῖκος, ου-
θαξ αἰούρα, | γαμ-
βρος κεν ἐγὼ εἶμι.—
Hom. Hex.

Εἰ αὖν with the optative occurs once only in Homer, *Il.*, β., 597.

On the possibility of using εἰ αὖν with the optative in Attic Greek the opinions of scholars are divided. Some passages of Xenophon, as *Cyrop.*, III., 3, 55, exhibit this construction according to the best editions. A line quoted by Thiersch, *Aristoph. Nub.*, v. 1184, of Brunck's edition, rejects the αὖν according to that editor, but retains it in the edition of Invernizius from the Ravenna MS. The 903d line of the *Agamemnon* of Æschylus is printed by Dr. Blomfield, εἰ† πάντα δ' ὥς πρᾶσσοιμ' ἀνευ θάρρους ἐγὼ, but

* Agamemnon proposes in these words that which he wishes conveyed by others to Achilles; and, in the preceding sentence, Idæus repeats a message delivered to him. It is in like passages that the formulæ αἰ κέ, or εἰ κέ, with the optative are most used.

† Εἰ, when expressive of a wish, as Blomfield's reading makes it, should be followed by γάρ, μοι, or τε. See above, p. 68.

that able scholar Mr. Symmons, in a note to his translation of the play, prefers and defends the former reading, εἰ πάντα δ' ὡς πρᾶσσοιμ' ἂν, εὐθαρσῆς ἐγώ. Agreeing with Mr. Symmons as to this passage, I should say that εἰ ἂν with the optative, conveying a future sense, may be found in Attic composition, but that the construction, from its rarity, had better be avoided in writing Greek. On the case of εἰ ἂν transposed with the optative, see immediately below.

Εἰ ἂν, in Attic Greek, are sometimes transposed; thus,

a. When the construction is really elliptical; as,

- | | |
|--|--|
| <p>1. For they have done nearly the same thing as if one should endeavour not to pay the penalty to the physicians of the defects in his body.</p> | <p>Σχεδὸν γὰρ ὁ αὐτὸς
διαπραττω (p. pas.)
ὥσπερ ἂν* εἰ τις
διαπραττω (1 a. mid.)
μὴ δίδωμι δίκην ὁ
περὶ ὁ σῶμα ἁμαρ-
τημα ὁ ἰατρός. Att.</p> |
| <p>2. He embraced him, as if an ancient companion and friend should embrace one</p> | <p>Ἀσπαζομαι αὐτὸς, ὥσ-
περ ἂν† εἰ τις πα-
λαι συντρεφῶ (par. p.)</p> |

* Understand εἴη, "as would be the case if," &c.

† Understand εἴην, "as would be the case if," &c.

(after the fashion of an old
companion and friend).

pas.) και παλαι φι-
λεω ασπαζομαι.
Attic.

b. When *ei* signifies "whether," after *ουκ οίδα* ; as,

- | | |
|--|---|
| 1. I know not whether I shall persuade : but it behoves to try. | Ουκ οίδα αν* <i>ei</i> πειθω
(1 a.)· πειραομαι δε
χρη. Att. Iamb. Trim. |
| 2. I know not whether I shall be able to recal to memory all that I heard yesterday. | Εγω, ός (pl.) μεν χθες
ακουω, ουκ αν οίδα
<i>ei</i> δυναμαι άπας εν
μνημη παλιν λαμ-
βανω (2 a.) Attic. |

The particle is sometimes, especially in Attic Greek, followed by different moods, in different members of a period, with different shades of meaning ; thus, δεινον γαρ, ει ("if," i. e. "that") Τριωξολου μεν ούνεκα | ωστιζομεσθ' (we do elbow one another) έκαστοτ' εν τη 'κκλησια, | αυτον

* Elmsley and Scholefield rightly construe *αν* with *πεισαιμι* in this passage, Eur. Med., v 937, Ed. Pors. Were *αν* omitted, the proper phrase would be *ουκ οίδα ει πεισω*.

δε τον Πλουτον παρειην (*I should permit*) τῷ λαζειν. Aris-
toph. Plut., 329.

3. In the sense of “although,” besides *ει περ, ει περ τε, ει και, και ει, και ει κε*, Homeric Greek allows the use of *και...περ*, or simple *και*, or *περ*; thus,

- | | |
|--|--|
| 1. We both again advancing
would remember the joy
of battle, although against
a deity. | <i>Αμφω κε αυτις ειμι
επιμνησθαι (1 a.)
χαρμη, και προς
δαιμων περ—.</i>
<i>Hom. Hex.</i> |
| 2. But I think that he though
eager, will fear in his soul
to penetrate the host of
Greeks. | <i>—ὁ δε οιω και μεμα-
ως θυμος δειδω
(mid.) Δαναος κατα-
δυω (2 a.) ὁμιλος.</i>
<i>Hom. Hex.</i> |
| 3. And to aid these thou
wilt not be able, although
grieved. | <i>—ὁ δε ου τις δυνα-
μαι, αχνυμαι περ,
χραιομεω—.</i> <i>Hom.</i> |

The Attics employ the combined form *καιπερ*,* and

* This occurs but once in Homer, Od., η, 224.

frequently subjoin to this, or to *και ει*, or to *και αν*, or single *και*, the adverb *ὁμως*; thus,

1. Remember Orestes, al- *Μναομαι* (p.) *Ορεστης*,
though he is abroad. *και ει θυραιος ειμι*
ὁμως. Att. Iamb.*
Trim.
2. How easy to recognise, *Ὡς ευμαθης συ, και αν*
although thou mayest be *αποπτος ειμι ὁμως, |*
invisible, do I hear thy *φωνημα ακουω, και*
voice, and quickly com- *ξυναρπαζω φην.*
prehend it in my soul! *Att. Iamb. Trim.*
3. My friends, I deem the *Φιλος, γυνη δαιμων*
woman's fate happier than *ευτυχης | ὁ εμος*
mine, although not seem- *νομιζω, καιπερ ου*
ing so. *δοκεω ὁμως. Att.*
Iamb. Trim.

* Dr. Elmsley (*Mus. Crit.*, No. III., p. 351,) rightly places the stop after *ὁμως*, in opposition to Dr. Blomfield (*ad Æsch.*, *Pers.*, v. 300).

IV.—OF THE CONNECTION BETWEEN THE CHIEF PROPOSITION AND THE SUPPLEMENTAL.

1. When the supplemental proposition (*προτασις* or *premise*) is hypothetical, the chief proposition (*αποδοσις* or *conclusion*) is made conditional, and may have its verb in the indicative or optative; thus,

INDICATIVE.

(When any thing in the conclusion is asserted determinately with reference to the premise).

a. Present ; as,

- | | |
|---|--|
| <p>1. But if it be my fate to perish beside the ships of the brazen-armed Greeks, I wish to meet my destiny.</p> | <p>—εἰ δὲ ἐγὼ αἶσα
 τεθνήμῃ παρὰ νηὺς
 Ἀχαιοὺς χαλκοχι-
 τῶν, βούλομαι—. <i>Hom. Hex.</i></p> |
| <p>2. But if ye shall relax in the slaughterous war, now of a truth is seen the day of our conquest by the Trojans.</p> | <p>Εἰ δὲ σὺ πολέμος (gen.)
 μεθιήμῃ λευγαλεὺς,
 νῦν δὴ εἶδομαι ἡ-
 μαρ ὑπὸ Τρῶς δα-
 μαῶ (2 a. pas.). <i>Hom. Hex.</i></p> |

3. And yet if (i. e. *when*) *Καιτοι ειράθυμια μαλλον η πονος (pl.) μέλετη, και μη μετα νομος ο πολυς η τροπος (pl.) ανδρια, εθελω κινδυνευω, περιγιγνομαι εγω ο μελλω αλγεινος μη προκαμνω. Attic.*
- with indolence rather than the study of labour, and not upon the laws more than the disposition of valour, we wish to undertake any danger, it is our advantage not to faint before-hand at the thought of future troubles.

b. Future; as,

1. But if any other man also — *αλλα ει τις εγω ανηρ αμα επομαι και αλλος, | μαλλον θαλπωρη, και θαρσαλεος (comp. neut.) ειμι.* Hom. Hex.*
2. For, if you should ask me, *Ει γαρ ηρομην (opt.) εγω, ος αν τις σωμα*
- should accompany me, more will be the confidence, and more the hardihood.

* Sometimes, but very rarely, Homer puts *αν* or *κε* with the future in this kind of proposition. See *Odys.*, M., 345.

it will be hot, I will not give you that safe and ignorant reply,—the body which heat may befall.

εγγιγνομαι (2 a.),
 θερμος ειμι, ου ο
 ασφαλης συ ερω
 αποκρισις εκεινος ο
 αμαθης, οτι ος αν
 θερμότης. *Attic.*

c. Past (without αν or κε);* as,

1. But if I shall return home to my beloved native shore, gone is my great renown, but to a long date shall my life extend.

Ει δε κεν οικαδε ικω
 φιλος ες πατρις
 γαια, | ολλυμι (2 a.
 mid.) εγω κλεος εσ-
 θλος, επι δηρος δε
 εγω αιων | ειμι—.
Hom. Hex.

2. And if they even fail of any object in trial, having formed fresh hopes, they meet the present exigence.

Ην δε και τις πειρα
 σφαλλω, αντελπιζω
 αλλος πληρω (1 a.)
 ο χρεια. *Attic.*

3. For not, even if the thing

Ουδε, ει γαρ ειμι (imp.)

* When that which is really present or continuous is expressed by the use of a past tense; or when such formulæ as χερν, εδιι, ειχος ην, προαιρετιεν ην, &c., are used.

had not been of religious import, was it right for you thus to leave it unexpiated.

ὁ πρᾶγμα μὴ θεη-
λατος, | ἀκαθάρτος
σὺ εἰκὸς εἰμι οὕτως
εἶαω. *Att. Iamb. Trim.*

4. If (i e. *since*) indeed, as Critias here says, temperance is already thine (παρρημι), and thou art sufficiently virtuous, thou hadst no more any need either for the incantations of Zamolxis, or for those of Abaris the Hyberborean.
*Attic.**

d. Past (with *αν* or *κε*); as,†

1. And now yet more of the Lycians would noble
Καὶ νῦν κε ἐτι πολὺς
Λυκίος κτείνω δῖος

* The imperative also is used in conclusions, as ἀλλ' εἰ δὴ ῥ' εἶεν γε καὶ ἀτρεκέως ἀγορεύεις, | ἐρχέο νῦν μετὰ φυλάδεων, κ. τ. λ. II. O., 53.

† When the condition and consequence are both past actions, of which the one would have taken place if the other had happened.

Ulysses have slain, had the mighty plume-waving Hector not quickly perceived.

2. But if we had joined the Persian, afraid, like others, for our territory, or, afterwards, as lost men, had not dared to embark on board our ships, there had no longer been any need for you, not having enough ships, to fight him by sea, but his affairs had succeeded undisturbed as he wished.

Οδυσσευς, | εἰ μὴ
αῖρα ὀξύς νοεῶ μεγάς
κορυθαιολός Ἑκτωρ.
Hom. Hex.

Εἰ δὲ προσχωρῶ ὁ
Μηδός, δειδῶ, ὥσπερ
καὶ ἄλλος, περὶ ὁ
χωρᾷ, ἢ μὴ τολμαῶ
ὑστερός εἰς βαίνω (2 a.)
εἰς ὁ ναυς, ὥς διαφ-
θίρω (par. p. pas.),
οὐδεὶς ἀν εἰ δει *
(imp.) σὺ, μὴ ἐχῶ
ναυς ἱκανός, ναυμα-
χεῶ, ἀλλὰ κατὰ
ἡσυχίᾳ ἀν αὐτός
προχωρῶ (1 a.) ὁ
πράγμα, ὅς (dat. fem.)
βούλομαι. *Attic.*

OPTATIVE, WITH AN OR KI.

(When the conclusion contains a consequence, which is possible or probable).

* It is sometimes laid down too broadly, that, when both propositions are in past time, the aorist *must* be used in the apodosis. The use of the aorist is very frequent, but not uniform.

a. When the premise has the optative with *εἰ*;^{*} as,

1. Soon fleeing would they — ταχὰ κεν φευγῶ
fill the ditches with slain, ἐναυλὸς | πληθῶ νε-
if sovereign Agamemnon κυς, εἰ ἐγὼ κρείων
were reconciled with me. Ἀγαμέμνων | ἡπίος
(neut. plur.) οἶδα—. *Hom. Hex.*
2. If any one could turn to Εἰ τις ὁ κρατεῶ ὁ
virtue those who sway the πλεθὸς ἐπὶ ἀρετῇ
multitude, he would bene- προτρέπω, ἀμφοτε-
fit both. ρος ἀν' ὠφελεῶ. *Att.*
3. For, shameful would it
be, if being now your-
selves thus weighed down
by the contributions, ye
should have indulgence
for those who rob, and
those who pocket bribes.
Attic.

b. When the premise has *εἰ* with the indicative; as,

* In which case both propositions refer to futurity.

1. Since I should not be so grieved for him though dead, if amid his own comrades he had been slain in the host of Trojans. — *επει ου κε θανων (d.) περ ὠδε ακαχεω, | ει μετα ὅς ἐταρος δαμαω (2 a. pas.) Τρως ενι δημοσ.*
Hom. Hex.
2. Listen: if indeed I seem to thee to have suffered justly, I will submit. *Ακουω (1 a.)· ει μεν ὅσιος συ πασχω (2 a.) δοκω,* | στεργω αν —.* *Att. Iamb. Trim.*
3. For late will men be of discovering aught, if we women shall not find out contrivances. *Η τοι αρα αν οψε γε ανηρ εξευρισκω (2 a.) αν, | ει μη γυνη μηχανη εύρισκω (fut.).*
Att. Iamb. Trim.
4. So that if, believing these virtues to pertain to me, even in a trifling degree, above the rest, ye were persuaded to make war, I should not now reason- *Ὅστε ει, εγω και μεσως ήγεομαι μαλλον ἐτερος προσειμι αυτος (neut. pl.), πολεμew πειθω (1 a. pas.), ουκ αν εικοτως νυν ὁ γε*

* The indicative *present* with *ει*, accompanied by the optative with *αν* in the apodosis, occurs once in Homer, *Il.*, Φ., 462.

ably bear the blame of
doing you wrong.

αδικεω αιτια φερω
(mid.). *Attic.*

5. And now Mars, insatiate
in war, would have per-
ished there, † had not his
step-dame, the very beau-
teous Eeribœa, | told it to
Hermes.— *Hom. Hex.*

2. There are various modes of expressing the *supple-
mental proposition*, when the chief proposition is conditional,
besides those already given ; thus,

a. With *αλλα* ; as, ουδε γαρ ουδε κεν αυτος υπεκφυγε κηρα
μελαιναν, | αλλ' 'Ηφαιστος ερυτο—, equivalent to *ει μη*
'Ηφαιστος, κ. τ. λ.

b. With a relative ; as, ενθα κεν ουκετι εργον ανηρ ονοσαιτο
μετελθων, | οστις ετ' αβλητος και ανουτατος οξει χαλκω | δινευοι
κατα μεσσον—, equivalent to *ει τις δινευοι.*

c. With a genitive absolute ; as, και κεν τουτ' εθελοιμι,
Διος γε διδοντος, αρεσθαι, equivalent to *ει Ζευς δοιη.*

These modes of construction are as common in Attic as

in Homeric Greek. For a full view of their varieties we must refer to Thiersch's *Greek Grammar*, section on the supplemental proposition.

3. Varieties (for a full account of which reference must be made to the same work,) also occur in the form of the *chief proposition*; thus,

a. It takes the shape of a question; as,

- | | |
|---|---|
| <p>1. If indeed with sincerity
ye bid me myself choose
a comrade, how then
should I forget the noble
Ulysses?</p> | <p>Εἰ μὲν δὴ ἑταῖρος γε
κελεύω ἐγὼ αὐτὸς
αἶρεω (2 a. mid.),
πῶς ἂν ἐπειτα Ὀδυσσεύς
ἐγὼ θείος λανθανῶ
(2 a. opt. mid.);
<i>Hom. Hex.</i></p> |
| <p>2. For how should I not?
who was to be my guardian,
if you should have
met with accident?*</p> | <p>Πῶς γὰρ οὐ; τίς ἐγὼ
φυλάξῃ εἰμι (imperf.),
εἰ σὺ συμφορὰ τυγχάνω
(2 a. opt.);
<i>Att. Troch. Tetram. Cat.</i></p> |

* The student may most usefully compare the form and meaning of this sentence with the following :—

b. It is left to be *understood* from the context; as,

- | | |
|---|---|
| <p>1. But if thou wishest to be subdued in battle ('tis well): that thou mayest clearly know, how much I am mightier.</p> <p>2. And if the attempt should succeed, (<i>it would be well</i>), but if not, they might command the people of Mytilene both to deliver up their gallees, and demolish their walls.</p> | <p>Εἰ δὲ ἐθέλω πολέμος
(gen.) δαμαῶ (2 a.
pas.)· ὅφρα εὖ οἶδα,
ὅσος φερτερός (fem.)
εἰμι—. Hom. Hex.</p> <p>Καὶ ἢν μὲν ζυμβαίνω
(2 a.) ὁ πείρα,* εἰ
δὲ μὴ, Μυτιληναῖος
εἰπόν (inf.) ναὺς τε
παράδιδωμι καὶ τει-
χος καθαιρέω. Αἰ.</p> |
|---|---|

4. The infinitive with *αν* frequently appears in the chief proposition; thus,

1. Τίς μοι φυλάξαν εἴη, εἰ σὺ συμφορὰς τυχοῖς;
Who would be my guardian, if you should meet with accident?
2. Τίς μοι φυλάξαν εἴη, εἰ σὺ συμφορὰς ἐτυχίς;
Who would be my guardian, if you had met with accident?
3. Τίς μοι φυλάξαν ἦν, εἰ σὺ συμφορὰς ἐτυχίς;
Who would have been my guardian, if you had met with accident?
See Elmsley's admirable note on Eurip. Bacch., 612.

* Supply *καλῶς αν εἴη*.

1. And he said that he would advise the rest to sail away home; since no longer do ye find an end of lofty Ilium. Και δε αν ο αλλος
φημι παραμυθεομαι
| οικαδε αποπλειω-
επει ουκετι δη τεκ
μωρ | Ιλιος αιπει-
νος—. *Hom. Hex.*
2. But it behoves a man, although he display a mighty frame, to think that he may fall, although from a slender ill. Αλλα ανηρ χρη, και
αν σωμα γενναα (1 a.)
μεγας, | δοκει πιπ-
τω (2 a.) αν,* και
αν απο σμικρος κα-
κος. *Att. Iamb. Trim.*

5. In *Attic Greek*, the particle *αν* is frequently repeated with the chief proposition; thus,

1. I would have done it, be well assured I would, had Δραω αν, ευ ούτος οι-
δα αν, ει μη ο θεος

* The aorist infinitive with *αν* is often equivalent to the future infinitive (which does not go with that particle) without it, especially after such verbs as *δοκew*, *νομιζw*, *οιμαι*, *φημι*, or some other verb equally applicable to the past, present, and future. See Elmsley *ad Soph. Ajax*, 1081. Hermann, however, *ad Soph. Œd. Col.*, 1078, admits the construction of *αν* with the future infinitive.

- I not sought first to learn
from the deity what was
to be done. | πρωτιστος χρηζω
εκμανθανω τιςπρακ-
τεος. *Att. Iamb. Trim.*
2. But I should,—if I had —αλλα αν, ει ο εξ
kept the son of my mother εμος | μητης θανων
when dead an unburied αθαπτος, εχω (2 a.
corse, —I should have mid.) νεκυς, | κεινος
been grieved at that. (pl.) αν αλγεω.—
Att. Iamb. Trim.
3. Oh miscreant gullet! —ω μιαρος φαρυγξ, |
how gladly with a stone ως ηδεως αν συ λιθος
would I dash out thy ο γομφιος | κοπτω
grinders, with which thou αν, ος εγω κατεφα-
didst devour my eatables! γον ο φορτιον. *Att.*
Com. Iamb. Trim.

II.—TRANSITIVE PROPOSITIONS.

Transitive propositions are of three sorts, expressing,
1. Knowledge, belief, perception, affirmation, &c.; 2. Will
or desire; 3. Design.

1. The first sort is expressed in Greek by the use of *οτι*
or *ως*; thus,

a. With the Indicative, in the simple enunciation of any thing; as,

- | | |
|---|--|
| 1. For I know that dastards shrink away from battle. | * Οἶδα γὰρ ὅτι κακὸς μὲν ἀποικορμαὶ πολέμος. <i>Hom. Hex.</i> |
| 2. But it is known, even to him who is very simple, that already total ruin impends over the Trojans. | —γνώτος δέ, καὶ ὅς μαλα νηπιὸς εἰμι, ὥς ἤδη Τρῶς ολεθρὸς πειρασ (pl.) ἐφαπτω (p. pas.). <i>Hom. Hex.</i> |
| 3. They say that the comrade is dead. | Λέγω ὅτι ὁ ἑταῖρος θνήσκω (p.). <i>Attic.</i> |
| 4. If Philip had then held this opinion, that it is hard to wage war with the Athenians. | Εἰ ὁ Φιλίππος τότε οὗτος ἔχω (2 a.) ὁ γνῶμη, ὥς χαλεπὸς πολέμῳ Ἀθηναῖος εἰμι. <i>Attic.</i> |
| 5. And dost thou not behold, that again the long-haired Greeks have | |

*In *Attic Greek* the construction might be also οἶδα γὰρ κακούς ὅτι ἀποικορμαὶ κ. τ. λ., and so in similar examples. There is a similar construction, likewise, in relative propositions, as *Æsch. Prom. Vinc.* 92, ἰδεσθε μ', οἷα πρὸς θεῶν πασχω θεός.

built themselves (τετιχμίζω

1 a. mid.) a wall?—

Hom. Hex.

6. However, let him consider this, that we, oh Athenians, once possessed Pydna, and Potidæa, and Methone. *Attic.*

In Homeric Greek, ὁ is sometimes used for ὅτι, as Il., ©., 32, εὐ νῦ καὶ ἡμεῖς ἰδμεν, ὁ τοι σθένος οὐκ ἐπισκῆτον.

b. With the optative in the *oratio obliqua*, when the speech, meaning, or thought of another is expressed, in narration, not in the exact words of the speaker (See *Introd., &c., Part. IV., p. 139*); thus,

- | | |
|---|--|
| <p>1. To kiss and embrace his father, and to tell each thing, how that he had come, and reached his native shore.</p> | <p>Κυω καὶ περιφυμι εἰς πατῆρ, ἠδὲ ἑκάστος (pl.) εἶπον, ὥς ἐρχομαι (2 a.) καὶ ἰκομαι εἰς πατρίς γαῖα.
<i>Hom. Hex.</i></p> |
| <p>2. Saying,—whether true, or whether falsely,—that</p> | <p>Λεγω (pl.), εἴτε ἀληθῆς, εἴτε ἀγὰρ οὐν ματην,</p> |

it was not decreed, since
my father had perished,
that any other than myself
should take the citadel of
Troy.

| ὥς ου θεμις γιγνο-
μαι, ἐπει καταφθινω
(plup. pas.) | πατηρ
εμος, ὁ Περγαμα
αλλος η εγω (acc.)
αἶρεω. Att. Iamb.
Trim.

3. He proclaimed to the
Athenians in the assembly
that Archidamus was his
friend by rites of hospi-
tality.

Προαγορευω ὁ Αθηναι-
ος ἐν ὁ ἐκκλησια ὅτι
Αρχιδαμος μεν οὐ
ξενος εἰμι. Attic.

4. For a man at the banquet,
o'er-filled with drinking |
upbraids (καλεω) me in
his cups (παρ' οινῳ), that I
was a supposititious *child*
to my father. Att. Iamb.
Trim.

5. So that it was even said
by them, that the Pelopon-
nesians had cast poison
(pl.) into the wells.
Attic.

Sometimes, in this construction, ὥς or ὅτι is omitted, as

Soph. Phil., 615, — ὑπεσχετο | τον, ανδρ' Αχαιοις τονδε
δηλωσειν αγων | οιοιτο μεν μαλισθ',* ἐκουσιον λαβων, κ. τ. λ.

The indicative is *very frequently used in the oratio obliqua*, as Thuc., II., 8, ἡ δὲ εὐνοία παρὰ πολὺ ἐποίει τῶν ἀνθρώπων μάλλον εἰς τοὺς Λακεδαιμονίους, ἀλλῶς τε καὶ προεῖποντων, ὅτι τὴν Ἑλλάδα ἐλευθεροῦσιν. *Frequently, also, both moods are found in the same sentence*, as Isoc. Trapezit., ελεγεν, ὅτι ἐλευθερος εστι και το γενοσ ειη Μιλησιος, πεμψειε δε αυτον Πασιων.

c. Both the above constructions are frequently exchanged for the infinitive mood,—with the accusative before it when the infinitive has a subject of its own, as ου μεν γαρ τι σε πεζον οἶομαι ενθαδ' ἰκεσθαι, Hom. Od., A., 173,—but with the nominative before it, when its subject is the same as that of the governing verb, as —εφησθα κελαινεφεϊ Κρονιωνι | οιη εν αθανατοισιν αιικεα λοιγον αμυναι, Hom. II., A., 397.

For examples in Attic Greek, see Introd., &c., Part II., Rules V. and XLIII., pp. 30 and 61.

* Hermann places the comma after μεν.

2.

The transitive propositions, which express will or desire, are rendered in Greek by the infinitive, with or without an accusative, as βουλομ' εγω λαον σοον εμμεναι η απολεσθαι, Hom. II., A., 117.

3.

The transitive propositions, which express design, employ, in Greek, the following particles, ινα, οφρα (Homeric), ως, ως αν (or κε), οπως; and, in negative sentences, μη, ινα μη, οφρα μη, ως μη, ως αν μη, οπως μη.

a. * A general rule is that the design must be denoted by the *optative mood*, when both it, and the action denoted by the preceding verb are *in time past*, but by the *subjunctive mood*, when the action denoted by the preceding verb belongs *to time present or future*; thus,

1. But the sun arose, having	Ηελιος	δε	ανορουω,
left the beauteous main,	λειπω	περικαλλης	
to the brazen vault of	λιμνη,	ουρανος	εσ

* See Introd., &c., Part IV., p. 145.

- heaven, that he might appear to the immortals.
- πολυχαλκος, ἵνα αθανατος φαινω (2 a. pas.). *Hom. Hex.*
2. But thus to thee the suitors make reply, that thou mayest know, thyself in thy soul, and that all the Greeks may know.
- Συ δὲ ὦδε μνηστῆρ ὑποκρινομαι, ἵνα οἶδα | αὐτος σος θυμος, οἶδα δὲ πᾶς Ἀχαιῖος. *Hom. Hex.*
3. But I will descend from the car, that I may fight.
- ἐγὼ δὲ ἵππος (pl.) ἀποβαίνω, ὄφρα μάχομαι. *Hom.*
4. And placed near a watch, that he might mindfully observe the race, and report the truth.
- παρὰ δὲ σκοπὸς εἶσα | ὥς μεμνημαι δρομος, καὶ ἀληθεῖα ἀποειπόν. *Hom. Hex.*
5. Evils will they devise hereafter, that thou mayest perish by guile.
- κακὸς φραζώ οπίσσω, | ὥς κε δόλος φθίω—. *Hom.*
6. And was evermore imploring Vulcan, famed artificer, that he might release Mars.
- λίσσομαι δὲ αἰεὶ | Ἥφαιστος κλυτοεργός, ὅπως λυῶ (1 a.) Ἀρης. *Hom. Hex.*
7. Prophecy to thy children, having gone home, lest perchance they suffer any ill hereafter.
- μαντεύομαι σὸς τέκος, | οἰκαδὲ εἰμι, μὴ ποῦ τις κακὸς πασχω ὀπίσσω. *Hom. Hex.*

8. Then indeed Telemachus addressed Nestor's son, having held near his head, that the rest might not perceive.
9. Haste, away, and so conduct Priam to the hollow ships of the Greeks, that neither any one may see, nor yet any one perceive.
10. But he made me blind that I might not distinguish any of them.
11. But he bade him depart and not irritate him, that he might return home safe.
12. And thou, seed of Inachus, lay to heart these my words, that thou mayest know the limits of thy journey.
- Δη τότε Τηλεμαχος προσφωνεω Νεστωρ υιος, | αγχι εχω (2 a.) κεφαλη, ινα μη πευθομαι ο αλλος. *Hom. Hex.*
- Βαινω (βασκε), ειμι, και Πριαμος κοιλος επι νηυς Αχαιος | ως αγω (2 a.), ως μητε αρα τις ειδον, μητε αρα τε νοεω. *Hom. Hex.*
- ο δε εγω ποιεω τυφλος | ινα μη διαγιγνωσκω ουτος μηδεις. *Att. Com. Iamb. Trim.*
- Απειμι δε κελευω και μη ερεθιζω, ινα σως οικαδε ερχομαι. *Att.*
- Συ τε, Ιναχειος σπερμα, ο εμος λογος | θυμος βαλλω, ως αν τερμα εκμανθανω οδος. *Att. Iamb. Trim.*

13. But, on the next day, leading out the greatest part of the army he drew it up before the fortifications of the Athenians, that they might not send succour to any other place. Ὁ δὲ ὑστεραίῳ αὖτις ἄγων ὁ μέγας ὁ στρατὸς παρατάσσων πρὸς ὁ τείχος ὁ Ἀθηναῖος, ὅπως μὴ ἐπιβῇ θῆναι ἄλλοις. *Attic.*
14. See lest, ordaining this law for mortals, thou ordain sorrow and repentance for thyself. Ὁρῶ, τίθῃμι (fem.) ὁδὲ ὁ νόμος βροτοῖς, | μὴ πῆμα σαυτοῦ καὶ μεταγνοία τίθῃμι. *Att. Iamb. Trim.*
15. While it was winter (*gen. abs.*) they exposed him in an earthen platter (οστράκον), | that he might not, reared up, become his father's murderer. *Att. Com. Iamb. Trim.*
16. And Callias said, oh Socrates, summon me indeed, whensoever you may be about to learn to dance, that I may both be your *vis-à-vis* (αντιστοιχῶ) and learn together with you.

When *ὅπως* and *ὅπως μη* are construed with a subjunctive, it should be the subj. pres. or aor. 2. act. and mid., or aor. 1. pass.

Instead of the subj. aor. 1 act. and mid., the fut. indic. should be * used, as, *ἀλλὰ τηρωμεσθ' ὅπως μη Βδελυκλεων αισθησεται.*

After *μη* the fut. indic. is frequently used for the subj.; as, *κυκλῶ περισκοπούμενη κάκεις, καὶ τὰ τῆδε | ἐκ δεξιῶν, μη ξυμπορὰ γενήσεται τὸ πρᾶγμα.* Aristoph. Eccles. 487.

The use of *κε* or *αν* with the conjunctions *ἵνα*, *ὅφρα*, *ὅπως*, in transitive propositions, is very rare, and by some denied, (See, on the one side, *Matt. Gr. Gr.*, Vol. II., p. 772, and, on the other, *Thiersch Gr. Gr.*, p. 527); but with *ὥς*,† these particles are frequently joined, in such propositions.

b. Even when the preceding verb is in a past tense, the verb which denotes the design may be in the subjunctive,

* The universal application of this canon is, however, questioned by some able scholars.

† Dr. Elmsley, however, doubts the use of *ὥς αν*, in the sense of *ἵνα*, with the optative in *Attic Greek* (See his remarks on *Soph. Aj.*, v. 1217., *Mus. Crit.*, Vol. I., p. 484). Observe, also, that these particles must not be separated by the verb which they govern.

when the effect designed is present or future. Thus, especially when the aorist is to be rendered by the English of the present-perfect;* as,

1. And thither have I sent forward Telemachus, and the herdsman, and the swine-herd, that they may prepare a meal with speed.

Ενθα δὲ Τηλεμαχος,
καὶ βουκολος, ἠδὲ
συβωτης | προπεμπω
(1 a.) ὥς ἂν δειπνον
εφοπλίζω ταχιστα.
Hom. Hex.

2. And, having slain, to the swelling of the surge has cast me, that he himself may keep my gold in his halls.

—καὶ κτεῖνω, ἐς οἶδμα
ἄλς | μέθιημι (1 a.),
ἵνα αὐτὰς χρυσὸς ἐν
δομος ἔχω. *Att.*
Iamb. Trim.

3. The gods, having taken pity on the race of mortals, born to toil, have given them the Muses, and their leader Apollo, and Bacchus, as sharers of their feasts, that they may reform their manners.

Θεὸς οἰκτεῖρω ὁ ὁ ἀν-
θρώπος ἐπιπόνος φῦα
(p. par.) γένος, Μοῦσα
Ἀπολλων τε μουση-
γετης καὶ Διονυσὸς
ξυνορταστῆς δίδωμι
(2 a.), ἵνα ἐπανορθῶ
(mid.) ὁ τροφή. *Attic.*

* See an able paper by Mr. Tate in the *Museum Criticum*, Vol. I., p. 525.

And, on the other hand, the optative is put, in certain combinations, after verbs of present time. Thus especially when the present is used for the aorist, (*præsens historicum*), but not in Homeric Greek;* as πολὺν δὲ σὺν ἐμοὶ χρυσὸν ἐκπέμπει λαθρα | πατήρ, ἴν', εἰ ποτ' Ἰλίου τειχὴ πέσοι, | τοῖς ζῶσιν εἴη παῖσι μὴ σπανὶς βίου. *Eurip. Hec.* 10.†

c. In Attic Greek, ἵνα, ὥς, ὅπως, are frequently construed with the indicative of a past tense, to express, not what is or was, but what ought to have been, or might have been;‡ thus,

1. Why, having received, — τις ἐγὼ οὐ λαμβάνω
didst thou not forthwith | κτείνω εὐθύς, ὥς

* See above Part. I., p. 65.

† There are other cases, in which the subjunctive follows verbs of past time, and the optative verbs of present, but the above are the most important, and bear most intimately upon the task of composition. See, for farther remarks, Matthiæ Gr. Gr., Vol. II., p. 769, &c.

‡ This construction might also be included under the head of relative propositions. Wherever *Homer* uses ἵνα with the indicative the construction is clearly relative, as στήσῃ δ' ἀγων, ἵν' Ἀθηναίων ἴσταντο φαλαγγεῖς, II., B., 558, "where, &c."

slay me, that I never might reveal (*or, in which case I never should have revealed*) to mortals my origin.

2. What gain then is life to me? why did I not with haste cast myself from this rough crag, that, dashed against the plain, I might be released from all my miseries?

δεικνυμι (1 a.) μηπο-
τε | εμαυτου ανθρω-
πος ενθεν ειμι (imp.)
γεγως; Att. Iamb.
Trim.

Τις δητα εγω ζαω
κερδος; αλλα ουκ εν
ταχος | ριπτω εμαυ-
του (fem.) οδε απο
στυφλος πετρα, |
οπως πεδον σκηπτω
(1 a. act.), οπας πονος
| απαλλασσω (2 a.
pas.);— Att. Iamb.
Trim.

Thus *μη* also is put with the indicative of a past tense, after words expressive of fear or caution, in Homeric as well as Attic Greek, when the action is to be represented as past; as,

1. I fear lest the goddess have said all too true.

Δειδω, μη δη πας θεα
νημερτης ειπον. Hom.
Hex.

2. Observe, virgin Electra, standing near, lest thy

Οραω παρειμι παρ-
θενος Ηλεκτρα πι-

brother here have died
unmarked by thee.

λας, | μη καταθνη-
σκω (2 a. par.) συ
συγγονος λανθανω
(p.) ὁδε, Att. Iamb.
Trim.

3. But now we are afraid
lest we have missed both
objects. Attic.

III.—RELATIVE PROPOSITIONS.

1. A relative proposition is connected with that which precedes it, (which we may call the *chief* proposition), by means either of a relative pronoun, or a relative particle ; as in the following examples,

* *a.* — τοῖσι δ' ἀνέστη | Καλχας Θεστοριδης, οἰωνοπολων οχ' αἰστος, | ὅς ῥ' ἤδη τα τ' εἶντα, τα τ' ἐσομενα, προ τ' εἶντα.
Hom. Il., A., 68.

* The two kinds of relative propositions given in examples *a.* *b.* might be converted into another construction by means of a participle ; thus *a.* Καλχας . . . εἰδως τα τ' εἶντα, κ. τ. εἰ, *b.* δια μαντοσυνην δοθεισαν αὐτῷ ὑπ' Ἀπολλωνος ; but the latter form of conversion is less proper to Epic composition, than to the later prose.

b. Καὶ νηεσσ' ἡγήσατ' Ἀχαιῶν Ἴλιον εἰσὼ | ἦν δὲ διὰ μαντοσύνην,
τὴν οἱ πορὲ Φοῖβος Ἀπολλῶν. Hom. Il., A., 71.

c. —ὥς εἰ πατρίδ' ἰκοῖατο καὶ πόλιν αὐτῶν, | τρηχεῖης Ἰθάκης,
ἵνα τ' ἐτραφεν ἠδ' ἐγενοντο. Hom. Od., K., 416.

d. Στήσε δ' ἀγῶν, ἵν' Ἀθηναίων ἴσταντο φαλαγγες. Hom.
Il., B., 558.

2. *Correlative construction* requires, in its full form, a word in the chief proposition, which gives intimation of the relative, and to which the relative is referred; as, Τὸν μὲν δὲ ἔταρον γ' αἰρήσεαι, ὃν κ' ἐβελήσθα, Hom. Il., K., 235. Τοφρα δ' ἐπὶ Τρῳεσσι τίθει κρατος, οφρ' ἂν Ἀχαιοὶ | υἱὸν ἐμὸν τίσωσιν, οφελ-
λωσιν τε ἔτιμῃ. Hom. Il., A., 509.

3. Besides ὅς there are used as relative pronouns ὅστις, οἷος, ὅσος, ὅ, ἡ, το (under certain restrictions),* ὅσπερ, ὅστε (very rare in *Attic*), &c. The relative particles are ἐνθα,

* To wit, in *Homeric Greek*, but only in the *tragic* writers of *Attic*, who, also, use the neuter alone, throughout all cases, in this sense, and only the *oblique* cases of the other genders. See *Introd.*, &c., Part IV., p. 131.

“where” or “whither;” *ενθεν* “whence;” *εως* or *Homeric ειως* “until;” *η* “as,” “how,” “where,” “whither;” *ινα* “where,” “whither;” *οθεν* “whence;” *οθι* “where;” *ωστε* “so as” or “so that;” *παρος* (*Homeric and Attic poets*) “before;” *πριν* “before;” *μεχρι* “until,” &c.; *οπως*, *οποσδε*, &c.; the neuter of the relative pronouns, as *οιον*, *οσον*, *οια*, *ατε*, &c.

4. In *correlative* propositions the most usual combinations are *ο*, . . . *ος*; *ουτος* . . . *ος*; *τοιος* . . . *οιος* or *οποιος*, or *vice versa*; *οσος* . . . *τοσος*, or *vice versa*; *ενθεν* . . . *οθεν*; *εως* . . . *τεως*; *ημος* . . . *τημος* (*Homeric*, but found also in *Sophocles*); *οφρα* . . . *τοφρα* (*Homeric*), &c.

CONSTRUCTIONS OF THE RELATIVE. .

1. The gender and number of the relative are usually determined by the word, to which it refers (*See Introd.*, &c., *Part II.*, p. 34), yet several exceptions to this rule are admitted; thus,

a. The gender sometimes agrees with the *predicate* instead of the *subject* of the chief proposition, the predicate being also occasionally thrown into the same clause with the relative; thus,

1. I supposed, when you said these words, that rhetoric could never be an unjust thing, which,—to wit—always pleads for justice.
- Εγώ συ ούτος λεγών ὑπολαμβάνω, ὡς οὐδέποτε ἀν εἰμι ὁ ῥητορικὴ ἀδίκος πραγμά, ὅς γε αἰεὶ περὶ δικαιοσύνη ὁ λόγος ποιεῶ (mid.). *Attic.*
2. But she, who was the glory of my house and me, my daughter, is unwedded.
- Ὅς δὲ ἀγλαῖσμα δώμα (pl.) ἐγώ τε Φυμι, | θυγατρὸς ἀνανδρός—. *Att. Iamb. Trim.*
3. And, seriously (δὴ), how is justice among men not an honourable thing, which has improved in gentleness all human intercourse?
- Attic.*

The article, as a demonstrative, is thus construed by Homer; but his use of the relative in the same way seems doubtful.

b. Sometimes, like other adjectives and adjective-pronouns (*See Introd., &c., Part. II., Rule VIII.*), the relative agrees in gender with a *kindred* noun understood,

instead of the actual subject, as in Hom. Il., X., 87.—φιλον
θαλος, ὃν τεκον αυτη, and so in *Attic* also.

The relative is sometimes put in the neuter when the antecedent is an *abstract* noun, and always when the antecedent is a whole sentence.

c. The relative, (generally ὅστις or ὃς αν or κε), is often put in the singular after a plural antecedent, when the antecedent expresses a class or species; thus,

- | | |
|--|--|
| <p>1. And ye rivers, and thou
earth, and ye who beneath
punish dead men, whoso-
ever may have falsely
sworn.</p> | <p>Και ποταμος, και γαια,
και ὃς ὑπενερεθε κα-
μων ανθρωπος τιν-
νυμαι, ὅστις* κε
επιορκος ομνυμι, (1 a.
sub.) Hom. Hex.</p> |
| <p>2. Æneas, hard is it for thee,
although altogether va-
liant, to quell the might of
all men, whosoever may</p> | <p>Α,νειας, χαλεπος συ
(acc.), και ιφθιμος
περ εων, πας ανθρω-
πος σβεννυμι μενος,</p> |

* According to the true reading of this passage (Il., Γ., 279)
and that adopted by Payne Knight, who denies ὅτις to be an
Homeric form.

come against thee.

ὅς κε συ αντα | ερ-
χομαι—. *Hom. Hex.*

3. And next, perchance I
might meet with masters
savage in soul, whosoever
shall buy me at a price.

Επειτα, ισως αν δεσπο-
της ωμος φρην | τυγ-
χανω αν, οστις αρ-
γυρος εγω ωνεομαι.
Att. Iamb. Trim.

4. And smiles upon, and
embraces all, whomsoever
he may meet.

Προσγελαω τε και
ασπαζομαι πας, ος
αν περιτυχανα.
Attic.

5. For whosoever appears
to himself either to be
himself alone wise, | or
to have tongue, or mind,
such as (ὅς) not another
hath, | these when un-
folded (διαπρυσσω) are seen
(1 a.) to be worthless.
Att. Iamb. Trim.

And, on the contrary, the relative is put in the plural after a singular antecedent, when the relative expresses the whole class, of which the antecedent expresses an individual; as,

1. Or the deity yet send
against me a monster of
the deep from the sea,
such as renowned Amphi-
trite rears in numbers.

Η ετι εγω και κητος
 επισσευ μεγας δαι-
 μων | εξ ἄλς, οἶος (pl.)
 τε πολυς τρεφω κλυ-
 τος Αμφιτριτη.
Hom. Hex.
2. And in flight, disorderly
each ship was rowed, as
many as pertained to the
barbaric host.

Φυγη δε ακοσμως πας
 ναυς ερεσσα, | ὅσοσ-
 περ ειμι βαρβαρος
 στρατευμα. *Att.*
Iamb. Trim.
3. And to his friends he was
a friend sincere,—were
they present or not pre-
sent;—of whom the num-
ber is not large.

Φιλος τε αληθης ειμι
 φιλος, παρων (dat.)
 τε | και μη παρων·
 ὅς αριθμος ου πολυς.
Att. Iamb. Trim.
4. In mien (μορφη) indeed
not comely, but a manly
fellow, | seldom meddling
with (χραινω) the city and
the circle of the market-
place, | an independent la-
bourer (one word),—who
also alone preserve the
land. *Att. Iamb. Trim.*

2. As to the case of the relative, and its occasional

dependance on the antecedent, by what is called *attraction*, see the *Introd.*, &c., Part II., Rules X. and XI. But observe, with regard to the rule of attraction, that, in correlative sentences, the antecedent pronoun is frequently omitted, while the relative takes that case which would have belonged to the antecedent, if expressed; thus,

1. For I will do none of those things which it is not pleasing to you that I should do. Ουδεις γαρ αν πρασσω (1 a. opt.) αν, ος (g.) ου συ *φιλος. *Att. Iamb. Trim.*
2. You appear to me to say things neither altogether consequent upon, nor consistent with, what you were saying at first. Εγω δοκεω συ ου πανυ ακολουθος λεγω ουδε συμφωνος ος (d.) ο πρωτος λεγω. *Attic.*
3. They lose their ancient possessions in addition to what they acquired. *Attic.*

Even in Homer we find something analogous to this species of attraction; thus, Od., K., 112.—την δε γυναικα |

* The full expression would be, as Matthiæ rightly observes, ουδεν γαρ αν πραξαιμ' αν εκεινων, α με πραξαι ου σοι φιλον εστι.

εὔρον, ὅσῃν τ' ὄρεος κορυφῇν *—where the full expression would be τοσῇν, ὅση ἐστὶν ὄρεος κορυφῇ.

Relative particles are occasionally construed in the same way; as, Thuc. I., c., 89. διεκομίζοντο εὐθὺς ὅθεν (for ἐκείθεν, ὅπου) ὑπέξεθεντο παιδᾶς καὶ γυναικάς, κ. τ. λ.

Sometimes the antecedent takes the case of the following relative; as, Hom. Il., Σ., 192, αλλοῦ δ' οὐ τευ οἶδα, του (Buttmann pro τευ) ἀν κλυτὰ τευχέα δυνω† Plato, Menon, p. 73, Ed. Bek., εἰς οὖν εἰπεῖν αλλοῦ ὅτου οὖν πραγματος, οὗ οἱ μὲν φασκόντες διδασκαλοὶ εἶναι κ. τ. λ. Eur. Orest., 1645, Ἑλένην μὲν, ἣν σὺ διολεῖσαι προθυμὸς ὦν | ἡμᾶρτες, ὀργὴν Μενελάῳ πομπυμένους, | ἥδ' ἐστὶν—.

Sometimes the relative has the noun, to which it should be referred, in the same case after it; thus,

- | | |
|--|---|
| <p>1. Infatuate! nor knew he those acts, which Jove was designing.</p> | <p>Νηπίος· οὐδὲ ὁ οἶδα, ὅς
ῥα Ζεὺς μῆδομαι
ἔργον. Hom. Hex.</p> |
|--|---|

* Similar to this is the construction in Thucyd. VII., c., 21, πρὸς ἀνδρας τολμηροὺς, οἷους καὶ Ἀθηναίους, for οἷοι Ἀθηναῖοι εἰσιν.

† Payne Knight, however, rejects from Homer, both this line and this construction.

2. But there is a match for this champion, the Arcadian whom thou namest, also, a man not boastful. Εἰμι δὲ καὶ ὁδε, ὅς
λεγω ὁ Ἀρκας, |
ανηρ ἀκομπος—. *Att. Iamb. Trim.*
3. But if he perceived any one to be a skilful economist, and one who improved the territory over which he happened to rule. Εἰ δὲ τις ὄραω δεινός
εἰμι (par.) οἰκονομος,
καὶ κατασκευαζω
(par.) τε ὅς ἀρχω (opt.)
χωρᾷ. *Attic.*

Sometimes the relative is put once only where the second member of the sentence would require it to be in a different case; as, Hom. Od., B., 54, δοιη δ', ᾧ κ' ἐθελοῖ, καὶ οἱ κεχαρισμένος ἐλθοι, (for καὶ ὅς οἱ). Eur. Sup., 863,—ᾧ βίος μὲν ἦν πολὺς, | ἥκιστα δ' ὀλέω γαυρὸς ἦν.—

The pronouns personal or demonstrative are not unfrequently used for the pronoun relative in the continuation of a proposition beginning with the relative, where the second relative would be in a different case from the first; as, Hom. Il., A., 78,—ὅς μεγά παντῶν | Ἀργείων κρατεεῖ, καὶ οἱ πειθόνται Ἀχαιοί. Xen. Cyr., III., 1, 38, πού δη ἐκεῖνος ἐστὶν ὁ ἀνὴρ, ὅς συνέθηρα ἡμῖν, καὶ σὺ μοι μάλα ἐδοκεῖς δαυμαζεῖν αὐτόν.

3. The relative *οίος* is often put for *ὅτι τοιούτος*; thus,

1. Because such is his impetuous spirit, he will not consent to tarry in the plain.
Οἷος ἐκεῖνος θυμός ὑπερβῆιος, οὐκ ἐβέλω | μίμνω ἐν πεδίον—.
Hom. Hex.
2. Verily an unbelieving heart hast thou in thy bosom, since thus not even by an oath have I induced thee.
Ἡ μάλα τις σὺ θυμός ἐνι στήθος ἀπιστός, | οἷος σὺ οὐδε ὀμνυμι (1 a. par.) ἐπαγῶ (2 a.)—. *Hom. Hex.*
3. However, even yet, Jove, although high-minded now, will be humble, since he prepares to wed in such a wedlock.
Ἡ μὲν ἐτι Ζεὺς, καὶ περ αὐθαδῆς (neut. pl.) φρονεῶ, | εἰμι ταπεινός, οἷος ἐξαρτυομαι | γάμος γάμεω—.* *Att. Iamb. Trim.*
4. He indeed, having said these words, departed, pitying both the lady because she was deprived (opt.) of such an husband,

* Dr. Blomfield reads *τοιόν* in this passage, after the edition of Robortellus.

and the man, because
 having left such a wife
 he would behold her no
 more. *Attic.*

Thus, also, ὅσος is sometimes put for ὅτι τοσούτος.

Οἷος, ὅσος, &c., are often used in exclamations of wonder, joy, sorrow, &c.

MOODS OF THE VERB IN RELATIVE PROPOSITIONS.

I.—THE INDICATIVE.

1. The indicative stands after the relative in a simple expression of fact, as *Ἀργύροτοξ', ὃς Χρυσὴν ἀμφιέβηκας: Μηνὶν . . ἥ . . ἀλγέ' ἐθήκε, &c., Hom.* 'Υπο τοῦ Ὑστασπου τοῦδε πεπεισμένος ταῦτα γιγνώσκειν, ἃ λεγεις, *Xen.* 'Ὡς δὲ πάντες συνήλθον, οὓς εἶδει, &c., *Xen.*

2. The indicative also goes with the relative, when the relative pronoun or particle depends upon a verb in the chief proposition; thus,

1. Tell me what sort of garments around his frame he was clad withal? Εἰπον ἐγὼ, ὅπποῖος ὅστις
(neut. pl. ἄσσα) περι-
χρους εἶμα ἐννυμι
(pl. pass.). *Hom. Hex.*
2. Do as thou desirest, let not this contention at least hereafter be a mighty cause of quarrel to thee and me between us twain. Ἐγὼ (1 a.) ὅπως εἶθε λω,
μη οὗτος γε νεικος
οπισσω | συ καὶ ἐγὼ
μεγας ἐρίσμα μετα
ἀμφοτερος γιγνο-
μαι. *Hom. Hex.*
3. But let us deliberate, how these things shall be. Ἐγὼ δὲ φραζῶ, ὅπως
εἰμι ὁδε ἐργον. *Hom.
Hex.*
4. I know well, hearing from these, who the suppliant is. Ἐξοῖδα, ἀκουῶ ὁδε, ὅς
εἰμι ὁ προστατης.
Att. Iamb. Trim.
5. And, alarmed, he signifies to the master of the vessel who he is. Καὶ δειδῶ φραζῶ ὁ
ναυκληρος, ὅστις εἰ-
μι. *Attic.*
6. Come, tell me, oh much-praised Ulysses, great boast of the Greeks, | how (ὅππως) ye two took these steeds—. *Hom.
Hex.*

7. He sends to Cyrus, saying who he was. *Attic.*

In Attic Greek, even in the narration of past events, the indicative of the present or future is often used after the relative; as, Xen. Cyr., 4, 2, 3, εννοηθεντες δε οια τε πασχοουσιν ὑπο των Ασσυριων . . . εδοξεν αυτοις . . . αποστηναι.

In Homeric Greek the conditional particle frequently intervenes between the relative and the indicative of the future; as, Il., M., 226, πολλους γαρ Τρωων καταλειψομεν, ους κεν Αχαιοι | χαλκῳ δηρῶσουσιν—.

In Attic the same particle sometimes occurs after the relative with the indicative of a past tense; as, Soph. Œd. Tyr., 1371, εγω γαρ ουκ οιδ' ομμασιν ποιοις βλεπων | πατερα ποτ' αν προσειδον εις Αιδου μολων.

II.—THE SUBJUNCTIVE.

1. The use of the subjunctive in relative sentences is

confined to the expression of things present or future,* and occurs when a contingency or a design is to be signified ; † thus, in *Homeric* Greek, without the conditional particle,

- | | |
|--|--|
| <p>1. For that lay do men the more celebrate, which may chance to be the newest to the hearers.</p> | <p>Ὅ γὰρ αἰοῖδ' ἄνθρωποι,
ἐπικλείω ἀνθρώπων,
ὅστις ἀκούει νεώτατον ἀμ-
φιπέλοισι. <i>Hom.</i>
<i>Hex.</i></p> |
| <p>2. So far apart, as in a whole day's voyage a hollow ship passes over, on which a shrill gale may blow from behind.</p> | <p>Τόσσος ἀνευθε, ὅσσος
τε πανημεριος γλα-
φυρος νηὺς ἀνυα
(1 a.), ὅς λιγυρὸς οὐρὸς
ἐπιπνείω ὀπίσθεν.
<i>Hom. Hex.</i></p> |
| <p>3. And thou also incitest another, wheresoever thou mayest see him relaxing.</p> | <p>Ὅτρυνω δὲ καὶ ἄλλος,
ὅθι μεθίεις εἰδὼν (mid.).
<i>Hom. Hex.</i></p> |

* It is occasionally put after a verb of *past* time in the chief proposition, but only when the *sense* is really present, as *Il.*, *K.*, 88,—τον περὶ πάντων | Ζεὺς ἐνεγκ' ἐπὶ ποταμοῖσι διαμπερές, εἰσοκ' αὐτῇ | ἐν στήθεσσι μένη.—*Il.*, *B.*, 3, Ἀλλ' ὅγε μερμηρίζει κατὰ φρενα, ὡς Ἀχιλλεύς | τιμῇ.—

† That is when the sentence is in reality *supplemental* or *transitive* but with a relative form.

4. No more a second grief —ου εγω ετι δευτερος
 will thus pierce my heart, ὡδε | ἰκομαι αχος
 as long as I may mingle κραδιη, οφρα ζωος
 with the living. μετειμι. Hom. Hex.

Epecially this construction prevails in similes, when the present tense is employed; since similes express not facts but suppositions. Thus, Il., P., 109,—ὥστε λῆς ἡϋγενειος, | ὃν ῥα κύνες τε καὶ ἀνδρες ἀπο σταθμοιο διωνταί. Il., I., 323, 'Ὡς δ' ὄρνις ἀπτήσῃ νεοσσοῖσι προφεγῇσι | μαστὰκ', ἐπεὶ κε λαβῇσι, κ. τ. λ.

The indicative, however, stands also very frequently after the relative in similes.

2. In Attic prose the use of the subjunctive with the relative *without* the conditional particle is extremely doubtful;* but the *tragic* style, approaching nearer to Epic diction, frequently permits the omission of *αν* in this construction; thus,

1. Ere I taught them the —πριν γε εγω οὐ | δει-

* See Introd., &c., Part IV., p. 137.

mixture of soothing remedies, by which they may repel the whole train of maladies.

κνυμι κρασις ηπιος
ακесμα, | ός ό άπας
εξαμυνω (mid.) νοσος.
Att. Iamb. Trim.

2. For never either in a state would the laws be well observed, where fear should not exist.

Ου γαρ ποτε ουτε αν
εν πολις νομος κα-
λως | φερω αν, ενθα
μη καθισταμαι (sub.
p.) δεος. *Att. Iamb.
Trim.*

3. But where Apollo may be foolish, who are wise?

‘Οπου δε Απολλων
σκαιος ειμι, τις σο-
φος; *Att. Iamb. Trim.*

3. Even in Homeric Greek the conditional particle is very frequently put between the relative pronoun or particle and the subjunctive mood; thus, *Od.*, *Z.*, 158, Κεινος δ’ αν περι κηρι μακαρτατος εξοχον αλλων, | ός κε σ’ εεδνοισι βρισας οικονδ’ αγαγηται. *Il.*, *Γ.*, 65, Ουτοι αποβλητ’ εστι θεων ερικυδεα δωρα, | όσσα κεν αυτοι δωσιν—. *Il.*, *Γ.*, 291, Αυθι μενων, ειως κε τέλος πολεμοιο κιχειω. *Il.*, *Υ.*, 242, Ζευς δ’ αρετην ανδρεσσιν οφελλει τε, μινυθει τε, | όπως κεν εθελησιν—.

An is much less used than κε or κεν by Homer in this construction.

III.—THE OPTATIVE.

The optative is put with the relative, if the person or thing referred to be indefinite, when the whole proposition affirms something of past time; * thus,

1. And this Achilles set as a prize for his comrade, whosoever should be fleetest with swift feet. Και ὁ (acc. mas.) Ἀχιλλεὺς τιθῆμι αἰθλοῦν ὅς ἐταρος, | ὅστις εὐλαφρὸς πούς κραιπνὸς πελομαι. *Hom. Hex.*
2. And he agitated in his mind how he might arrest in his toil the noble Achilles. Ὁρμαίνω δὲ ἀνα θυμὸς, ὅπως παύω πόνος | δῖος Ἀχιλλεύς.—*Hom. Hex.*
3. They slew the men, sparing neither riper nor more tender years, but killing in succession, all on whomsoever they might light, and the children and women also. Ὁ ἀνθρώπος φονεύω, φειδόμεναι οὐτε πρεσβύς οὐτε νέος ἡλικία, ἀλλὰ πᾶς ἐξῆς, ὅστις ἐντυγχάνω, καὶ παῖς καὶ γυνὴ κτείνω. *Attic.*

* See *Introd.*, &c., Part IV., p. 138.

The substitution of the subjunc. for the optat. in this construction is very rare.

AN or κε in Homeric or αν in Attic Greek is sometimes joined with the optative in this construction, especially after the relative words ενθα, ινα, οθεν, οπου, οπως, ως, ώστε, but, in most instances, the optative is then either put for the future, or is the true potential mood, bearing the same sense that it often has in independent propositions; thus, *Hom. Il.*, O., 737, Ου μὲν τις σχεδὸν ἐστὶ πόλις, πύργοις ἀραρυία, | ἢ κ' ἀπαμυναιμὲςθ'.—*Plat. Euthyd.* Τίς ποτ' ἐστὶν ἡ ἐπιστήμη, ἣς τυχόντες ἀν καλῶς τὸν ἐπιλοιπὸν βίον διελθοίμεν. *Xen. Mem.*, II., 1, 22, ἐσθῆτα, δι' ἣς ἀν μαλίστα ἡ ὥρα διαλαμποί.

IV.—THE INFINITIVE.

1. The infinitive is placed after the following relative particles:

a. Παρος (poetical), without exception; as,

- | | |
|--|--|
| 1. And they thronged to the assembly, before providing for the evening meal. | Ες δε αγορη αγειρω, παρος δορπος μεδομαι. <i>Hom. Hex.</i> |
| 2. From behind he pressed | —οπισθεν ιχνιον τυπτω |

on the footsteps with his
feet, before that the dust
gathered o'er them.

πους, παρος κονίς
αμφιχέω (1. a. pass.).
Hom. Hex.

But when παρος is not used in this sense, equivalent to the Latin priusquam, it may be employed, as an adverb, and sometimes as a preposition, in different constructions, both in Homeric and Attic poetry; thus, Νυν δὴ περ μευ ακουσον, επει παρος ου ποτ' ακουσας, Hom. Od., Z., 325. Ιδομενευ, τι παρος λαβρευεαι;—Il., Ψ., 474.—ἡ γὰρ αἰσχυρὴ παρος | τοῦ ζῆν παρ' ἐσθλοῖς ἀνδράσιν νομιζέται, Eur. Herac., 201. —παρος | τοῦμου ποθοῦ προϋθεντο τὴν τυραννίδα. Soph. Œd. Col., 418, &c.

b. Πριν; as,

1. For not sooner will I give
a thought to the bloody
work of battle, before at
least the son of warlike
Priam, noble Hector,
come to the tents and

Ου γὰρ πρὶν πολέμος
μέδεομαι αἵματοις,
| *πρὶν γέ υἱὸς Πρι-
άμος δαΐφρων, Ἑκ-
τώρ δῖος, | Μυρμιδῶν
ἐπὶ τε κλισίῃ καὶ

* Homer generally doubles the πρὶν, as in this example.

- gallies of the Myrmidons. νηυς ἰκομαι. *Hom. Hex.*
2. I bid thee retire to the throng—nor place thyself opposite to me—before thou suffer some disaster. —κελευω | ες πληθυσ εἰμι· μηδε αντισ ιστημι εγω, | πριν τις κακος πασχω (2 a.)—. *Hom. Hex.*
3. Whosoever, before he have clearly learned the disposition of a man, hates him at sight. Ὅστις, πριν ανηρ σπλαγχνον εκμαν- θανω σαφως | στυ- γεω δερκω (par. p. 2.)—. *Att. Iamb. Trim.*
4. For we indeed, he said, before that we became friends to you, used to range throughout this territory whithersoever we wished. Εγω μεν γαρ, φημι, πριν φιλος γιγνομαι συ, πορευομαι δια ουτος ο χωρα, οποι βουλομαι. *Attic.*

When the preceding sentence is negative or prohibitory the subjunctive as well as the infinitive may be placed with πριν; thus, Ουδε μιν ανστησεις, πριν και κακον αλλο παθησθα, Hom. Il., Ω., 551.—Κουκ απειμι προς δομους παλιν, | πριν αν σε γαιας τερμονων εξω βαλω, Eur. Med., 277.

Av is required with the subjunctive in prose, but in verse may be either used or omitted.

Πριν, like *ἕως*, *μέχρι*, *μέχρι* οὐ, &c., is construed with the indicative, when any thing past or certain is expressed; thus, *πριν* δὴ Ἀριστῶν—πειθεὶ τοὺς σφετεροὺς τοῦ ναυτικοῦ ἀρχόντας, κ. τ. λ. Thucyd., VII., 39.

c. Ὅπως occasionally in Attic Greek, as Soph. Aj., 377, Τί δὴ τ' ἀν' ἀλγοίης ἐπ' ἐξείργασμένοις; | οὐ γὰρ γένοιτ' ἀν' ταυθ' ὅπως οὐχ ὥδ' ἐχέειν.

d. Ὡστε or ὡς; as,

1. But if thine own soul is eager (lit. so as) to depart, away! Εἰ δὲ σὺ αὐτὸς θυμὸς ἐπισεύω (p. pas.) ὥστε νεομαι, | ἐρχομαι—. Hom. Hex.
2. But if the tongue and song of Orpheus were mine, so as having charmed with minstrelsy the daughter of Ceres, or her spouse, to bring thee back from Hades— Εἰ δὲ Ὀρφεὺς ἐγὼ γλῶσσα καὶ μέλος παρειμι, | ὥς ὁ κορη Δημητῆρ, ἢ κείνος ποσις, | ὕμνος (pl.) κηλεῶ σὺ ἐξ Αἰδῆς λαμβάνω. Att. Iamb. Trim.
3. He was very ambitious,

so as to endure every
thing for the sake of being
praised. *Attic.*

ὥστε is sometimes omitted, but, more frequently, the *Attic* writers insert it after verbs or adjectives, where it is not required by the sense; thus *Eur. Hippol.*, 1323, Κυπρις γὰρ ἠθέλ' ὥστε γιγνεσθαι ταδε. So, in *Plato*, after αδυνατος, ικανος, &c.

The optative, instead of the infinitive, sometimes stands after ὥστε, thus, *Eur. Hec.*, 842, εἰ πῶς φανειῇ γ', ὥστε σοι τ' εἶναι καλῶς, | στρατῷ τε μὴ δοξάιμι Κασανδρᾶς χάριν | Θρηκῆς ἀνακτι τονδὲ βουλευσαί φρονον. See *Scholefield ad Pors. Eur.*, p. 121.

The indicative also is construed with ὥστε in the expression of things past or certain; thus, *Thuc.*, VII., c. 28, ὥστε εἴτε ἑπτακαιδεκατῷ μετὰ τὴν πρώτην ἐσέολῃν ἦλθον εἰς Σικελίαν, κ. τ. λ.

The relative pronoun is sometimes elegantly put for ὥστε, thus, *Soph. Antig.*, 220, Οὐκ ἐστὶν οὕτω μωρός, ὅς θανεῖν ἐραί.

1. And that from this sprang — *ἐκ τε ὁδὲ ἀνω |*
 up a budding shoot, by *βλαστανῶ (2a.) βρυῶ*
 which all the land of the *θαλλός, ὃς κατα-*
 Mycenæans was o'ersha- *σκίος | παρ γιγνομαι*
 dowed. *ὁ Μυκηναῖος χθών.*

Att. Iamb. Trim.

2. And besides he added *Ἔτι δὲ καὶ ὁ ἐκ ὁ ἀλ-*
 also the treasures of the *λός ἱερὸν προστιθημι*
 other temples, not small *χρημὰ οὐκ ὀλίγος,*
 in value, which they might *ὃς χρεομαί (fut.) αὐ-*
 use. *τός. Attic.*

3. And he said that it was
 more serviceable to the
 state *for them* to make
 war against those who
 were erecting fortifications
 in their own territory,
 than against the Syracu-
 sans, whom it was no
 longer easy to subdue.

Attic.

Thus, too, after the formulæ *ἐφ' ᾧ, ἐφ' ᾧ τε*, and the
 relative particles; as, Xen. Anab., IV., 4, 19, *Οἱ δ' ἐφασαν*
ἀποδώσειν, ἐφ' ᾧ μὴ καίειν κώμας. And with *ὅτε, ἐπειδὴ, &c.*,
 as, Plat. Symp., *ἐπειδὴ δὲ γενεσθαι ἐπὶ τῇ οἰκίᾳ τῇ Ἀγαθωνος.*

INTERROGATORY SENTENCES.

An interrogatory sentence is either direct, as “what happened?” or indirect, as “tell me what happened;” single, as “is he rude?” or double, as “is he rude or civil?”

I.—DIRECT INTERROGATORY SENTENCES.

1. When a direct interrogation is *single*, it is either expressed without an interrogatory word, as Hom. Il., B., 23, Εὐδεις Ἀτρεος υἱε;—Od., A., 60,—ου νυ τ’ Οδυσσευς | Ἀργείων παρὰ νηυσὶ χαρίζετο ἱερά ῥέζων; or is introduced by an interrogatory word.

2. The interrogatory words used by *Homer* in single questions are,

a. ἤ in connection with another particle, as ἤ ῥα—ἤ ἄρα δὴ—ἤ νυ που—ἤ νυ τι—(ἤ μὴ and ἤ ἵνα generally when the asker supplies a conjectural answer to one question in the shape of another, as Od., I., 403, τιπτε τοσόν, Πολυφημ’, ἀρημενος ὥδ’ ἐλοησας; | ἤ μὴ τις σευ μῆλα βροτῶν ἀέκοντος

ἐλαυνει; Il., H., 24, Τιπτει συ δ . . . ηλθεες απ' Ουλυμποιο;
 . . . ἥ ἵνα δὴ Δαναοισι . . . νικῆν δῶς;)

"H, with a different accent, means "or," "than," &c.

b. Πη, ποιος, ποθεν, πως, πως γαρ, τις, τις νυ, &c. &c.

3. The formulæ usually employed by Attic writers are,

a. ἤ H, ἥ γαρ, ἄρα, ἄρ' ου (Part I., p. 98), ἄρ' ουν, ἄρα μη (Part I., p. 97).

b. Μη (Part I., p. 96), μων (expressive of *anxiety*, as Arist. Equit., 185, μων εκ καλων ει καγαθων;) μων μη, ουκ ουν, (for ου and ου μη with the fut. indic., see above, Part. I., p. 72), τι δ' αυ, τι δε, τι γαρ, τι δ' ουν, (τι δητ' αν commonly *elliptical*; as, Arist. Nub., 154, τι δητ' αν, ἐτερον ει πυθοιο Σωκρατους | φροντισμα;—Sup. λεγοις.) &c.

c. The interrogative pronouns, as τις,* ποιος, &c.

* When the person interrogated repeats the question before the answer, then ὅστις, &c. are used; thus, Arist. Ran., 198, Χάρι. Οὗτος, τι ποιεῖς; Διον. Ὁ, τι ποῖω; κ. τ. λ.— For the repeated question becomes really an *indirect* interrogation, with a governing verb understood; as ἐρωτᾷς ὁ, τι ποῖω; "dost thou ask what I am doing?"—&c.

4. When a direct interrogation is *double*, its members are distinguished,

a. In Homeric Greek, by the use of ἤ . . . ἤ; as,

Whether are they violent	ἤ ῥα ὄγε ὑβριστῆς
and rude, and strangers to	τε καὶ ἀγρίος, οὐδὲ
justice, or are they hospi-	δίκαιος; ἢ φιλο-
table, and is their dispo-	ξείνος, καὶ οὐ νοός
sition pious?	εἰμι Δεουδῆς; Hom.
	Hex.

In the first member the particle is frequently omitted.
See II., K., 62.

b. In Attic, by the use of ποτερον or ποτερα . . . ἤ; as,

- | | |
|------------------------------|--------------------------|
| 1. Whether wast thou in | Ποτερος κατὰ οἶκος(pl.), |
| the house, or sitting beside | ἢ προσεδρεύω πυρᾷ; |
| the pyre? | Att. Iamb. Trim. |
| 2. But whether, oh Cyrus, | Ποτερος δὲ ἡγεομαι, ὦ |
| do you think it better to | Κυρὸς, ἀγαθὸς εἰμι, |
| take vengeance to your | συν ὅσος ἀγαθὸς ὁ |
| own profit, or your own | τιμωρία ποιεῶ (mid.), |
| loss? | ἢ συν ὅσος ζημία; |
| | Attic. |

If the second member of the double question be a negative (or not?), it is expressed, according to circumstances, by, ἢ ου or ἢ μη. (In Homer by ἢε και ουκι.) Thus Plat. Respub. Αλλα συ ποτερον ὁμολογεῖς οὕτως ἢ ου; (that is ἢ ουχ ὁμολογεῖς; negating the whole :) but Plat. Phædr., Τον Ερωτα ποτερον φωμεν των αμφισετησιμων, ἢ των μη; (that is, ἢ των μη αμφισετησιμων; negating a part.)

II.—THE MOOD IN DIRECT INTERROGATION.

1. The simple indicative marks the thing signified, without reference to any thing else; as, Τῖς τ' ἀρ σφωε θεων ἐριδι ζυνηκε μαχεσθαι; Il., A., 8.

But αν or κε with the indicative denotes that a conditional proposition is involved in the question; as, Πως δε κεν Ἐκτωρ κηρας ὑπεξεφυγεν θανατοιο, | εἰ μη οἱ . . . ηντετ' Απολλων; Il., X., 202. Τῖς ουκ αν ἐξεπλαγη ακουων; Plato, Sympos.

2. The subjunctive (without αν or κε) marks deliberation, fright, indignation, &c.; as, Il., K., 62, Αυθι μενω μετα τοισι, δεδεγμενος εισοκεν ελθης, | ἢε θεω μετα σ' αυτις, επην ευ τοις

ἐπιτείλω; Od., E., 299, ὦ μοι ἐγὼ δειλός, τί νῦ μοι μῆχιστα
γενήται; Aristoph. Plut., 1198, Ἐγὼ δὲ τί ποίω;—&c.

Αν or κε is never joined with the subjunc. in this sense, either in Homeric or Attic Greek. See Introd., &c., Part IV., p. 135.

The fut. indic. is sometimes used instead of the subjunctive in questions of this nature.

3. The optative (with *αν* or *κε*) frequently marks impatience, raillery, confidence, &c.; as, Hom. Il., Ω., 263, Οὐκ *αν* δὴ μοι ἀμαξάν εφοπλίσσαιτε ταχίστα; Od. Θ., 336, Ἦ ῥα *κεν* ἐν δεσμοῖς ἐθέλοις κρατεροῖσι πιεσθῆις | εὔδειν;—, Od. K., 383,—τίς γάρ *κεν* ἀνῆρ, ὅς ἐναισίμος εἴη, | πρὶν τλαιν πασσασθαι ἐδητύος, ἡδὲ ποτητός, | πρὶν λυσασθ' ἑταροῦς, καὶ ἐν οφθαλμοῖσιν ἰδεσθαι; &c.

Homer, and also the later Greek poets, sometimes omit αν with the optative in this sense, but in correct Attic it is always found. See Introd., &c., Part IV., p. 140.

III.—INDIRECT INTERROGATORY SENTENCES.

1. When an interrogation is indirect (i. e. depending on

another proposition), it is connected with the other proposition,

a. By *τις*, *ὅποιος*, *ὅποτερος*, *ὅς* and other relative pronouns, the particles *ὅπου*, *ὅποθεν*, *ὅπη*, *ὡς*, &c.; thus,

1. And then he asked her who she was, and whence she came. Ἐρωτᾷ δὲ ἐπεῖτα, *τις εἰμι* (opt.), *καὶ ποθεν ἐρχομαι* (2 a. opt.).
Hom. Hex.
2. But come tell me this, and truly declare, who and whence thou art, where are thy city and thy parents, and in what ship thou camest. Ἀλλὰ ἀγῶ ἐγὼ ὁδε εἰπον, *καὶ ἀτρεκέως καταλέγω*, | *τις, ποθεν εἰμι ἀνῆρ* (g. pl.), *ποθὶ σὺ πολὺς*, *ἠδὲ τοκεὺς*, | *ὅπποιος** δὲ ἐπὶ

* *Ὅποιος* is used with seeming correctness in this passage, notwithstanding the doubts of Elmsley, (see his note to Eur. Bacchæ, v. 662). By altering the common punctuation I have made the lines an example of the construction which I believe to belong to them—*oblique interrogation*. *Ὅποιος* in *direct interrogation* would be manifestly improper, see Pors. ad Eur. Phæn., 892: although *ποιος*, the *direct interrogative*, like *ποθεν*, &c., is often used in *indirect interrogation*. Thus, too, *πῶς* may be used in *indirect interrogation* for *ὅπως* (Herm. ad Soph. Antig., 372), but not *ὅπως* in *direct interrogation* for *πῶς* (Elms. ad Eur. Bacch., 367).

- νηυς αφικομαι.—
Hom. Hex.
3. Thou askest whence we are, and I will declare to thee. Ειρομαι ὅπποθεν εἰμι· ἐγὼ δὲ κε σὺ κατα-
λεγω. Hom. Hex.
4. For he did not think it necessary to examine who was the sufferer, but of what nature was the thing which happened. Οὐ γὰρ ὅστις ὁ πασ-
χω, οἰομαι δεῖ σκο-
πεω, ἀλλὰ ὁ πραγ-
μα ὅποιος τις ὁ
γιγνομαι (par.). Attic.
5. I wonder what these things can be. Θαυμάζω τις (sing.)
ποτε εἰμι (ind.) οὗτος.
Attic.
6. Concerning virtue, what it is, I know not. Περὶ ἀρετῆ, ὅς εἰμι,
ἐγὼ μὲν οὐκ οἶδα.
Attic.
7. I know well, hearing from these, who the suppliant is. Εξοἶδα, ἀκουῶ ὅδε, ὅς
εἰμι ὁ πρόστατης.*
Att. Iamb. Trim.

The use of ὅς in this sense is, however, doubtful, when the interrogatory meaning is stronger than in the above examples. See Elmsley ad Eur., Iph. Taur., 766, Mus. Crit., vol. II., p. 293.

* See above, p. 229, example 4.

Ὅπου *in this sense is often put by the Attic poets at the end of a sentence, thus Soph. Aj.*, 103, Ἦ τοῦπιτριπτον κινάδος ἐξήρου μ' ὅπου; (see Pors. Advers., p. 181, and Elms. ad Soph. Aj., 32, Mus. Crit., vol. I., p. 352).

b. By *εἰ*, “whether;” as,

1. But do thou declare, — *συ δὲ φραζω, εἰ ἐγώ
whether thou wilt protect
me. σαωζω. Hom.*
2. Thy bright eyes were — *οσσε φαεινός | παν-
turning to every quarter, τοσε δινεομαι, πολὺς
along the ranks of thy κατα ἔθνος ἑταῖρος,
numerous comrades, to | εἰ που Νέστωρ υἱός
see * whether thou could- ἐτι ζῶω εἶδον (mid.).
est anywhere discern the Hom. Hex.*
son of Nestor yet living.
3. But first it seemed to *Προτερος δὲ πυρ δοκεῖ
them right to try by fire, αὐτὸς πειραῶ, εἰ δυ-
whether they should be ναμαι, πνεῦμα γιγ-
able, wind having arisen, νομαι, ἐπιφλεγῶ ὁ
to burn the city. πόλεις. Attic.*

* This species of ellipse before *εἰ* is very common, especially in Homer.

The optative, or sometimes the indicative stands, with *εἰ* in this sense, with reference to past actions. In present or future, *εἰ* with the indicative, and *αἶκε*, *εἰ κε*, *εἰαν*, *ἤν*, with the subjunctive, are used. See *Introd.*, &c., Part IV., p. 144.

For the optative with *αν* construed with *εἰ* "whether," see above, Part II., p. 190.

c. By *μη*, "whether;" as,

- | | |
|---|---|
| <p>1. That we may see whether
o'erwearied with labour
and oppressed with sleep
they are lulled to repose.</p> | <p>—οφρα εἶδον μη ὁ μὲν
καματος ἀδew (p.
par.), ἡδὲ καὶ ὕπνος,
κοιμαω (sub. I a.
mid.)—. <i>Hom. Hex.</i></p> |
| <p>2. But we shall ascertain
whethersheconcealssome
thing secretly repressed
within an incensed heart.</p> | <p>Ἀλλὰ εἰσομαι μη τις
καὶ κατασχετος
κρυφῇ καλυπτω
(ind. *) καρδία θυμου.
<i>Att. Iamb. Trim.</i></p> |

* The indicative is right here (see *Brunck ad Soph. Antig.*, 1254), but Homer, in similar sentences, adheres to the subjunctive. In past actions the optative is generally used: see *Matt. Gr. Gr.*, Vol. II., p. 765.

2. When an indirect interrogation is *double*, the members of the sentence are distinguished,

a. In Homeric Greek, by ἥ . . . ἥ,* as, Od., A., 174, *Και μοι τοῦτ' ἀγορεύσον ἐτήτυμον, ὄφρ' εὖ εἰδῶ, | ἥέ νεν μεθεπεις, ἥ και πατρώϊος ἐσσι | ξεινος*;—Also *εἰ* . . . ἥ, and *εἴτε* . . . ἥ are used; see Il., Z., 367, B., 349, &c.

b. In Attic, commonly by *ποτερον* . . . ἥ, but *ποτερον* is sometimes omitted; also by *εἰ* . . . ἥ.

3. As to the moods in oblique interrogation it may be said, generally, that,

a. The indicative is used in a simple expression of inquiry, as Il., K., 308,—*πυθεσθαι | ἥε φυλασσονται νηες Ἰοαι, ὥς το παρος περ, | ἥ ἡδη, χεῖρεσσιν ὑφ' ἡμετερῃσι δαμεντες, | φυξιν βουλευουσι κ. τ. λ.* See, also, Soph. Œd. Tyr., 584, &c.

b. The subjunctive in the expression of deliberation or

† The first ἥ is sometimes omitted, as ἥ in the first member of direct interrogations; see above, p. 244.

indecision, as Il., II., 435, Διχθα δε μοι κρᾶδιη μεμονε . : ἢ μιν ζῶον εοντα . . . Δειω . . ἢ ἡδη . . δαμασσω.

In Homeric the subjunctive with κε also appears in indirect interrogation, see Hom. Il., Θ., 535, &c.

c. The optative in the expression of past events, represented as in progress; thus, Il., A., 189,—μερμηριζεν . . ἢ ὄγε . . . τους μεν αναστησειεν, ὁ δ' Ατρειδην εναριζοι, κ. τ. λ. Soph. Aj., 314, Κᾶνηρετ' εν τῷ πραγματος κυροι* ποτε. Also in connection with an optative in the preceding sentence, as Il., E., 85, Τυδειδην δ' ουκ αν γνοιης, ποτεροισι μετειη, | ἢε μετα Τρωεσσιν ὁμιλαιοι, ἢ μετ' Αχαιοις, &c.

THE ANSWER.

1. An affirmative answer is generally given by the expressions, φημι, ναι, εγωγε, &c.

2. A negative by ου φημι, or simple ου, giving a negative to an entire question, or to one part of a double question.

* Κυρει is the lection of Brunck and Hermann, but Elmsley remarks (Mus. Crit., Vol. I., p. 358) that the optative is preferable in such cases, although the indicative is not bad Greek.

3. *Yes* and *no* are often not so clearly expressed in Greek, but implied in the words of the answer. Thus in sentences with *γε*, as Soph. *Œd. Col.*, 417, *Οιδ. παιδων τις ουν ηκουσε των εμων ταδε*; *Ισμ. αμφω * γ' ὁμοιως, ἀξέπισ- τασθον καλως*: or with *γαρ*, when the grounds of assent or negation are given, as Eur. *Hec.*, 1250, *Ἐκ. σοι δ' ουκ εχρησεν ουδεν, ὦν εχεις, κακων*; *Πο. ου γαρ ποτ' αν συ μ' εἰλες ὦδε συν δολφ.*

* Elmsley prefers *Ἐ'* ὁμοιως in this passage, but Hermann properly retains *γε*.

THE END.

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GREEK PROSODY.

I.

RULES OF THE HOMERIC HEXAMETER.

I.—STRUCTURE OF THE VERSE.

1. The feet admissible are the dactyl $\text{—} \text{˘} \text{˘}$ as $\epsilon\nu\nu\epsilon\pi\epsilon$, and the spondee $\text{—} \text{—}$ as $\theta\bar{\upsilon}\mu\bar{\omega}$.

2. In all dactylic verse, *one foot constitutes a metre* ;* consequently the hexameter consists of six feet, and is acatalectic.†

* In iambic, anapæstic, and trochaic verse, two feet go to the composition of a metre.

† That is complete. If a verse want one syllable, it is called catalectic; if a whole foot, brachycatalectic. A redundant verse is named hypercatalectic. The Homeric or heroic hexameter is called by Hephæstion *catalectic*, on the principle that the dactyl, the *trisyllabic* foot, is the foot *proper* to the metre. But as the verse *always* ends in a spondee I think it better to call it *acatalectic*.

3. Except in the last place of the verse, which is uniformly a spondee,* dactyls are preferable to spondees in the composition of Homeric verse.

a. Hence it is to be observed that the open forms *προεχοντα*, *προετυψε*, *προεφαινετο*, &c., are preferable, in Homeric verse, to the contracted forms *προυχοντα*, *προυτυψε*, &c. See *Wakefield de Leg. Met. Poet. Græc. Class. Journ.*, No. LXVII., p. 34.

4. The fifth foot is most commonly a dactyl; but a spondee in the fifth place is admissible under certain restrictions: to wit,

a. It must not consist of one entire word.†

b. It must not end with the end of a word, except that word be a monosyllable.

c. It must not consist of two monosyllables.‡

* Spondees are also more common in the 2nd and 4th than in the other places of the verse.

† For *δημου*, *ηω*, &c., which occasionally appear in the fifth place, we should read *δημοο*, *ηοα*, &c.

‡ The later writers of hexameters admitted two monosyllables in the 5th place (as — *ἀδ' ἄ φωνα* in Theocritus), but the practice is not Homeric.

5. A spondee in the *third* place of the verse may consist of two monosyllables, but not of one entire word.

6. When a genitive in —*οι* is used, the syllable *οι* must be *the first* of the foot.

7. In the close of the verse a short syllable may be lengthened.

8. A word cannot be divided between two lines in *Homeric verse*, although Simonides and other writers of epigrams have sometimes indulged in this licence in the case of proper names. Nor does Homeric poetry allow the elision of a vowel at the end of one line before a vowel at the beginning of the next. (*See Hermann Elementa Doc. Met., L. II., cap. XXVI., p. 221.*) Also, punctuation or a pause in the sense should not be admitted between the fifth and sixth foot.

9. On the subject of Cæsura, an essential part of the structure of the verse, see below, Sect. 3.

II.—POSITION, &c.

1. A short or doubtful vowel must be lengthened before

*two liquids, or *ε and another consonant, as well as before two mutes or a double consonant.*

2. A short or doubtful vowel *must* be lengthened before *any combination of mute and liquid*, † except a mute followed by the liquid λ or ρ.

3. Even before a mute followed by λ or ρ ‡ a short or doubtful vowel is far more frequently *long* than *short* in Homeric versification. §

4. A short syllable is occasionally lengthened when it is the first of three short syllables; but, observe that this cannot be done when the first of these short syllables is,

* In such instances as οἱ τῆ Ζακυνθον—οἱ τῆ Ζελεϊαν—ηδὲ Σκαμανδρος—it must be observed that the true Homeric forms of the words were Δακυνθος—Δελεϊα—Καμανδρος, &c.

† The few instances, in which this law of position seemed to be neglected before κν, γν, as γλωχίνα δ' ἔγναμψαν, &c. are properly corrected by reading γλωχίνα δ' ἐκαμψαν, &c.

‡ A vowel is *never* short before the following combinations, βλ, φλ, γλ, Ξλ.

§ Yet the vowel is *always* short before προσαυδαω, προσωπον, and other words compounded with προ or προς, which have a long vowel after the preposition.

a. The first syllable of a dissyllabic preposition or conjunction, unless this begins a verse * or a compound word.

b. Or the penultimate syllable of the case of a noun in the 3d declension.

c. Or the penultimate of the 2d pers. plur. indicative or imperative of a verb in the active voice.†

5. After a short or doubtful vowel certain consonants may be doubled in order to lengthen the vowel. These consonants are the *smooth mutes* and the semivowels ; and the duplication is admitted chiefly in the following words :

Π in ὀππῶς, ὀππῇ, ὀπποτε, ὀπποθεν, ὀπποθι, ὀπποιος, ὀπποτερος, ὀπποσος, ὀπποτερωθεν, ὀπποταν.	augment, in ἐλλαβον, ἐλλειπον, ἐλλισαμην, ἐλλιστανευον ; in the compounds, ἀπολληξειαν (3 pers. opt. 1 a. of ἀποληγω), μεταλληξας, ἀλληκτος, νεολλουτος, πολυλλιστος.
Κ in πελεκκον, πελεκκαω.	
Τ in ὀττι, ὀ, ττι, ὀττεο or ὀττευ.	
Λ in Ἀχιλλεὺς ; after the	

* Indeed it is only *at the beginning of a verse* that the foot, of which the first syllable is thus lengthened, is allowed to be *divided* between two words of any description.

† Hence not λυσᾶτε in Π., A., 20, but λυσαι τε.

M in αμμορος, αμμοριη, εμ-
μαθον, εμμεναι (inf. of ειμι),
εμμορον, εὔμμελις, φιλομ-
μειδης; ιμμεναι (for ιεναι).

N in αννεφελος (*Wolf* reads
ἄνεφελος like ἄθανατος),
εννεπε (3 pers. sing.), εύν-
νητος, αγαννιφος.

P after the augment, in
ἐρῶαιον, ἐρῶαδαι (3 pers.
pl. perf. pas. of ῥαζω),
ἐρῶων, ἐρῶεον, ἐρῶεζον, ἐρῶηξας,
ἐρῶιγα, ἐρῶιζωμαι, ἐρῶιψα,
ἐρῶυσαμην, ἐρῶωσαμην; in
the compounds ἀρῶηκτος,
ἀρῶητος, ἀναρῶηξας, ἀπορῶ-
ηξας, ἀπορῶωξ, ἀγαρῶοος,
ἀκαλᾶρῶειτης, βαθυρῶοος,
διαρῶαιω, ἐπιρῶοος, ἐπιρῶοθος,
ἐπιρῶεον, καταρῶεον, περιρῶ-

τος, πολυρῶην, πολυρῶηνος,
ὑπορῶηνος, and other words.

Σ in the middle of a word,
in ὅστος, ὅσακι, ὅσατιος,
τοστος, τοσσουτος, ποσσημαρ,
προσσω, οτισσω, προσσοθεν,
νεμεσσει (dat. of νεμεσις)
νεμεσσάω, νεμεσσητος, μεσσος,
δυσσανοεις, εσσομαι, Οδυσ-
σευς; after the augment,
in εσσευα, εσσευομην, εσσειο-
μην, εσσυμαι, εσσυμενος; in
composition, in εὔσσελμος,
εὔσσωρος; in the dat. plur.
of the third declension;
and in the parts of verbs
in —σω and —σα from
the present of *pure* verbs,
or of verbs in —ζω.

III.—THE CÆSURA.*

1. The favourite cæsure of the Homeric hexameter falls upon the first syllable of the third foot,—*penthemimeral*; thus,

Ω φίλοι Αργείων ἡγήτορες ἦδε μέδοντες.

2. That cæsure is not uncommon, which falls upon the first syllable of the fourth foot,—*hephthemimeral*; thus,

Οἰωνοῖσι τε πασι Διὸς ὃ ἐτελείετο βουλή.

Both of these cæsuras are frequently found in the same verse.†

3. Instead of the *penthemimeral* cæsure, the second foot is often followed by a dactyl, of which the two first syllables form either a word, or the two last syllables of a word; thus,

* That is when the last syllable of a word is the first of a foot. It is necessary to observe this, since the term *cæsure* is used in different senses by the writers on metre.

† It should be remembered, also, that the beauty of hexametrical composition lies as much in the variation of cæsuras in the different lines, as in the variation of feet in the same line.

Ἀνδρα μοι ἐννεπε | Μοῦσά πῶλυτροπον ὅς μαλα πῶλλα.
 Οὐδὲ τοι ἐκτελε|ουσὶν ὕποσχεσιν ἥνπερ ὑπείσταν.

4. In passages of force or dignity the cæsure sometimes falls upon the first syllable of the sixth foot; thus,

Γαίαν ὁμου καὶ ποντον ὁρῶρει δ' οὐρανο|θεν νύξ.

5. The *Bucolic incision* of the verse is often found in Homeric poetry, i. e. the fourth foot (which is, in this case, a dactyl), ends with a word; thus,

Χερσὼ ῥηγνυμενον μεγαλᾱ βρῆ|μει—αμφι δε τ' ἀκρας.

When the fourth foot is a dactyl, the second syllable should not be the last of a word; hence, verses of the following form are very rare in Homeric poetry,

Πηλεὺς θην μοι ἐπειτα γυναικᾱ γᾶ|μεσσεται αὐτος.

But this observation does not hold when the last syllable of the dactyl is a monosyllabic word, connected in meaning with that which precedes; thus verses of the following form are frequent,

Ἢ δ' οὐκ ἐγχο|ς ἐρυτο διᾱ πρῶ δὲ εἰσατο χαλκος.

Ἐν μεγαλῳ ἀδυτῳ ἀχεῶντῶ τῆ κυδαινὸν τε.

IV.—LENGTHENING OF SHORT SYLLABLES BY CÆSURA.

1. Short syllables are frequently lengthened by cæsure ;
to wit,

a. A short syllable, ending in a vowel, which precedes
a word beginning with a consonant,* may be the first
syllable of a dactyl ; as,

Ἀμφοτέρω πατέρϊ δὲ γόνυ καὶ κηδεὰ λυγρὰ.

Ζαχρείων ἀνεμῶν οἷτ' ἔνεφ' ἄσκιοντα.

b. A short syllable, ending in a vowel, which precedes a
word beginning with a *liquid*, may be the first syllable of
a spondee as well as of a dactyl ; thus,

Καὶ ῥὰ μαλ' ἄλυσσοντο δομεν κλειτούς ἐπικούρους.

Οὐδὲ κατὰ μοῖραν περὶον παλιν Ἑκτορὰ δ' ἵπποι.

c. But when the following word begins with any conso-
nant except a liquid, the syllable should not be used for
the first of a spondee. (*See an able paper in the Class.
Jour., No. LXIX., pp. 6, 7.*)

* Or even beginning with a vowel. *See below, p. 268,*
3. *a.*

If this rule admit of exception, it is in the case when the succeeding word begins with the letter δ.

d. A short syllable, ending in a consonant, before a word beginning with a vowel, may be the first syllable of a dactyl or spondee.

The examples of this rule are much rarer than those of rules a. and b. (See Wakefield de Leg. Met., Class. Jour., No. LXVIII., p. 247.) The syllable of this description most frequently lengthened is *ος*.

2. The syllable most frequently lengthened according to rules *a*, *b*, is the last syllable of words, which consist of two short syllables, as *ανα*, *δια*, *κατα*, *μαλα*, *μεγα*, *εμε*, *ιδε*, *ενι*, *επι*, *ποτι*, *οτι*, *εο*, *απο*, *υπο*, and the like.

3. It is not proper to lengthen a syllable by cæsure *more than once* in the same line: although a few instances of such a license may be found.

4. In *compound* words this license is allowed to affect the last syllable of the first word, or the syllable in which the junction of the words take place; thus,

Κρατι κατᾱνευων οἱ δε προπεσοντες ερεσσον.

Αυτοι δ' ιδρω πολλον απενιζοντο θαλασση.

V.—HIATUS.

1. Generally speaking, *hiatus* takes place when of two concurrent words the former ends with a vowel, and the latter begins with one, without any elision.

2. But when the first of the vowel sounds is a long vowel or a diphthong, the hiatus does not hurt the verse; and, in this case,

α. The long vowel or diphthong should be made *short*, except in cæsural syllables; thus,

Στεμματα' έχων εν χερσιν έκηβόλου Απολλωνος.

β. But, in any cæsural syllable, the long vowel or diphthong must, of course, remain long; thus,

Κνισην δ' εκ πεδίου ανεμοι φερων ουρανον εισω.*

* The conjunction και ought never to be the first syllable of a foot, before a word beginning with a vowel sound. A long vowel or diphthong, preceding a final short vowel, elided in consequence of the next word beginning with a vowel, remains long before that vowel. A long vowel or diphthong, in the beginning or middle of a word, before another vowel or diphthong, should remain long.

3. Besides this, however, the hiatus of a short vowel before another vowel is frequent in the poetry of Homer, as it is usually exhibited in print. But this hiatus is not unpleasing when,

a. The first vowel is in the cæsural syllable; as,

Φαινέτ' αριπρεπεᾶ ὅτε τ' ἐπλετο νηνεμος αἰθήρ.

b. The first vowel is of that sort that it does not permit elision, e. g. when it is *υ*, or *ι* of the dat. sing., 3d declension;* thus,

Και ῥ' ἦγον προτὶ ἄστυ ἀελποντες σοὸν εἶναι.

Ἀσπίδι ἐγχριμφθεις τὸν δ' αἰψ' ὠρθωσεν Ἀπολλων.

c. When the two words are divided by punctuation; as,

Ἀλλ' ἀκευσα καθησο,† ἐμῷ δ' ἐπιπειθεο μυθῷ.

4. And, thus, the *true hiatus* exists only when a short vowel comes before another vowel, without any of the above alleviations.

* The elision of this *ι* by Homer, although sometimes occurring is very rare. See also below, VI., 5, p. 271.

† See also below, 5., d., p. 270.

By the restoration of *the digamma* in Homeric poetry, and by the use of the ν ἐφελευστικόν, most examples of this kind of hiatus are explained away. But the modern writer of Greek verse need not be scrupulous of admitting it, when authorised by the common text of the Homeric poems.

5. The ingenious treatise of Gilbert Wakefield, “de Leg. Met. Poet. Græc.” abounds in so much shrewdness of remark that it seems not superfluous to subjoin the substance of his chief observations on the subject of the hiatus (*generally* considered; see above, V., 1,) in Heroic verse; viz.

a. That *in the first place of the verse* even a long vowel or diphthong, followed by a vowel, is to be viewed with suspicion, since either the *iota subscript*, or an aspirated or a digammated vowel at the beginning of the next word, is usually found in this place.

b. That a diphthong or long vowel, followed by a vowel, may be most readily admitted in the commencement of the 3d, 4th, or 5th foot.

c. That *out of cæsura*, or with a short vowel in cæsura, two causes may justify hiatus: 1. the *iota subscript*, as in $\sigma\alpha\bar{\alpha}\iota\eta\bar{\iota}$ ἐγχοῖς ἐχων—Il., II., 734; 2. a pause in the sense,

as in *Ιλίου εύρωστ' επει ώς*—Il., H., 31, (*for Wakefield, according to his heresy, rejects the paragogic ν in this and similar collocations*), *η ευ, ηε κακως*—Il., B., 253.

d. That hiatus also seems admissible after the 2d syllable of a dactyl in the 3d place, as *αλλ' ακευσα καθησο εμω*—(see above, 3. c., p. 268), Il., A., 565; there being about 120 examples of this kind in the Iliad and Odyssey, where neither digamma nor aspirate can be adduced to soften the hiatus.

VI.—ELISION.

1. The diphthong *αι* admits of being elided in the terminations —ομαι, —αται, —εται, —ονται, —εσθαι, —ασθαι, as *βουλομ' εγω, φαινετ' Αρηϊφίλου, κεισονται εν, φευξεσθ' εκ, ιστασθ' αμφ', &c.* *The syllable before the elision is seldom, in this case, the first of a foot.*

2. The diphthong *οι* is elided in *τοι* (or the form *μεντοι*), and *μοι* only: as *σφωϊν μεντ' επειοικε, —ειπ' αγε μ' ω πολυαιν' Οδυσσευ, —Δευτε, φιλοι, και μ' οιω αμυνατε, &c.*

3. *Α* admits of almost universal elision. Only observe that the *α* of the first person 1st aor. act. in *σα* is *seldom* elided; and that *ανα*, for *αναστηθι*, and as the voc. of *αναξ*, *never* suffers elision.

4. E may be elided in all terminations except the last syllable of ἰδε “lo,” and of words ending in ζε.*

5. I admits of elision in the personal terminations —ασι, —ησι, —ουσι, —ωσι, but the instances are not numerous.

Examples undoubtedly occur of a seeming elision of ι in the datives sing. and plur. of the 3d dec., but many critics explain these by *Synizesis*.

The words εἰκοσι, τοσσακι, ἀμφι, ἀντι, ἐπι, admit the elision of ι; also the adverbs of place ἀλλοθι, αὐτοθι, τηλοθι, ὑψοθι, ὀθι, but not such adverbs as Ἰλιοθι, ἠωθι, derived from substantives, † nor the preposition περι.

6. O admits of elision in the verbal terminations —ατο, —ετο, —οντο, —οιατο, ‡ and in the words απο, ὑπο, τουτο, δυο,

* Some critics object also to the elision of ε in the optative termination —ειε, and correct the passages in which it occurs.

† Some critics deny the elision of the ι of ὅτι in Homer, but several passages seem to countenance it.

‡ Also in the verbal terminations —εο, —αο, as ψευδὲ' ἐπιστάμενος, ἤρα' οπισσω, &c., but this is denied by some critics, who correct ψευδεὺ ἐπιστάμενος, ἤρω οπισσω, &c.

αλλο; not in the words προ, το, nor in genitives in —αο, and *—οιο.

VII.—CRASIS, APHÆRESIS, APOCOPE.

1. The Homeric crases are the following;

αα into α, in ταλλα for τα αλλα.

οα into ω, in ωριστος for ὁ αριστος.

οε into ου, in οὔμος for ὁ εμος; προεθηκεν for προεθηκεν; πρου-
πεμψα for προεπεμψα; προυτυψαν for προετυψαν; προυφαινε
for προεφαινε; προυχουσι for προεχουσι;† and other parts of
the same verbs.

οο into ου, in τουνομα for το ονομα.‡

αι α into α, in καν for και αν.

αι ε into α, in καγω for και εγω.§

ου ε into ου, in ουνεκα, τουνεκα, for οὔ ἐνεκα, του ἐνεκα.

*Yet this elision is allowed in the choral parts of tragedy.
See Porson ad Eur. Hec., 464, and *Elmsley ad Eur. Med.*, 807.

† But see above, I., 3., a.

‡ But Hermann, considering το ονομα as Greek not Homeric, reads τ' οὔνομα for τε ουνομα in the passage alluded to. *Π.*, Γ., 235.

§ The propriety of this crasis is questioned, and, in such instances of it as κακεινος, κακεισε, &c., for και εκεινος, και εκεισε, &c., it is better to read και κεινος, και κεισε, &c.

2. Aphæresis is found in the instance $\delta\eta$ 'πειτα for $\delta\eta$ επειτα; but some critics banish aphæresis altogether from Homeric versification, and it is advisable not to attempt it.

3. Apocope* takes place in $\alpha\rho$ for $\alpha\rho\alpha$, $\pi\alpha\rho$ for $\pi\alpha\rho\alpha$, $\alpha\nu$, or before a labial $\alpha\mu$ for $\alpha\nu\alpha$, and $\upsilon\epsilon$ for $\upsilon\pi\omicron$ in $\upsilon\epsilon\epsilon\alpha\lambda\lambda\epsilon\iota\nu$.

Κατα is subject to apocope likewise, but generally so that the τ of $\kappa\alpha\tau$ is changed into the following consonant; thus, $\kappa\alpha\epsilon\epsilon\alpha\lambda\epsilon$, $\kappa\alpha\gamma$ γονυ, $\kappa\alpha\delta$ δε, $\kappa\alpha\kappa$ κεφαλῆς, $\kappa\alpha\lambda\lambda\epsilon\iota\pi\epsilon\iota\nu$, $\kappa\alpha\mu$ μεσον, $\kappa\alpha\nu\nu\epsilon\upsilon\sigma\alpha\varsigma$, $\kappa\alpha\rho$ ῥα; however we find, occasioned by the nature of aspirates, $\kappa\alpha\tau\theta\alpha\nu\epsilon$, &c., $\kappa\alpha\pi$ φαλαγ' ευποιηθ'; sometimes the whole syllable $\tau\alpha$ is dropped, as in $\kappa\alpha\sigma\chi\epsilon\theta\epsilon$, $\kappa\alpha\kappa\tau\alpha\nu\epsilon$, $\kappa\alpha\sigma\tau\omicron\rho\nu\sigma\alpha$.

VIII.—SYNIZESIS.

1. Synizesis takes place frequently, when a short vowel is followed by another short, a long, or a diphthong.

Most commonly when the first vowel is ϵ followed by,

α . α , in the syllables $\overline{\epsilon\alpha}$, $\overline{\epsilon\alpha'}$, $\overline{\epsilon\alpha\iota}$, $\overline{\epsilon\alpha\varsigma}$; thus $\overline{\theta\epsilon\omicron\epsilon\iota\delta\epsilon\alpha}$, $\overline{\epsilon\alpha'}$, $\overline{\gamma\eta\omega\sigma\epsilon\alpha\iota}$, $\overline{\pi\epsilon\lambda\epsilon\kappa\epsilon\alpha\varsigma}$, &c.

* The elision of a vowel before a consonant.

b. *o*, in $\overline{\epsilon\omicron}$, $\overline{\epsilon\omicron\nu}$, $\overline{\epsilon\omicron\iota}$, $\overline{\epsilon\omicron\iota\varsigma}$, $\overline{\epsilon\omicron\iota\tau}$; thus $\overline{\epsilon\delta\epsilon\upsilon\epsilon\omicron}$, $\overline{\alpha\phi\rho\epsilon\omicron\nu}$, $\overline{\theta\epsilon\omicron\iota}$, $\overline{\theta\epsilon\omicron\iota\sigma\iota\nu}$, $\overline{\omicron\iota\kappa\epsilon\omicron\iota\tau\omicron}$, &c.

c. *ω*, in $\overline{\epsilon\omega}$, $\overline{\epsilon\omega\nu}$, $\overline{\epsilon\omega\mu}$, $\overline{\epsilon\omega\varsigma}$, $\overline{\epsilon\omega\tau}$, $\overline{\epsilon\omega\pi}$; as $\overline{\Pi\eta\lambda\eta\iota\alpha\delta\epsilon\omega}$, $\overline{\sigma\tau\eta\theta\epsilon\omega\nu}$, $\overline{\sigma\tau\epsilon\omega\mu\epsilon\nu}$, $\overline{\epsilon\iota\lambda\epsilon\omega\sigma\iota\nu}$, $\overline{\tau\epsilon\theta\nu\epsilon\omega\tau\iota}$, $\overline{\mu\epsilon\mu\nu\epsilon\omega\tau\omicron}$, &c.*

2. Occasionally, too, synizesis occurs when the first vowel is a long or a diphthong, as $\overline{\delta\eta\iota\omicron\iota\omicron}$, $\overline{\text{'}\text{H}\rho\omega\omicron\varsigma}$, $\overline{\omicron\iota\omicron\varsigma}$, $\overline{\epsilon\mu\pi\alpha\iota\omicron\nu}$.†

3. Lastly, synizesis also obtains when the two vowels are in different words; thus when the first word is $\overline{\epsilon\pi\epsilon\iota}$, $\overline{\eta}$, $\overline{\tilde{\eta}}$ (interrogative), $\overline{\delta\eta}$, $\overline{\mu\eta}$,‡ or a word ending in η or ω , as $\overline{\epsilon\pi\epsilon\iota\ \omicron\upsilon}$, $\overline{\eta\ \omicron\upsilon\chi}$, $\overline{\eta\ \epsilon\iota\sigma\omicron\kappa\epsilon\nu}$, $\overline{\tilde{\eta}\ \omicron\upsilon}$, $\overline{\tilde{\eta}\ \epsilon\iota\pi\epsilon\mu\epsilon\nu\alpha\iota}$, $\overline{\delta\eta\ \alpha\phi\nu\epsilon\iota\sigma\tau\alpha\tau\omicron\varsigma}$, $\overline{\delta\eta\ \omicron\gamma\delta\omicron\omicron\nu}$, $\overline{\delta\eta\ \text{A}\nu\tau\iota\mu\alpha\chi\omicron\iota\omicron}$, $\overline{\mu\eta\ \alpha\lambda\lambda\omicron\iota}$, $\overline{\epsilon\iota\lambda\alpha\pi\iota\nu\eta\ \eta\epsilon\ \gamma\alpha\mu\omicron\varsigma}$, $\overline{\alpha\sigma\epsilon\epsilon\sigma\tau\omega}$ $\overline{\omicron\upsilon\delta' \upsilon\iota\omicron\nu}$, $\overline{\epsilon\mu\omega\ \omega\kappa\upsilon\mu\omicron\rho\omega}$.

* Synizesis (but which it is not advisable to imitate), is found also when the first vowel is A, as $\overline{\alpha\nu\alpha\epsilon\iota\rho'}$, $\overline{\alpha\epsilon\theta\lambda\epsilon\upsilon\omega\nu}$. I, as $\overline{\pi\omicron\lambda\iota\omicron\varsigma}$, $\overline{\text{A}\iota\gamma\upsilon\pi\tau\iota\omicron\varsigma}$, &c. O, as $\overline{\omicron\gamma\delta\omicron\omicron\nu}$, $\overline{\alpha\lambda\lambda\omicron\sigma\epsilon\iota\delta\epsilon\alpha}$. Y, as $\overline{\delta\alpha\kappa\upsilon\omicron\iota\sigma\iota}$, $\overline{\text{E}\nu\nu\alpha\lambda\iota\omega}$. Many of these, however, are removed from the most correct editions of Homer.

† Most of the examples of this kind of synizesis also admit of correction, and should not be imitated.

‡ But $\overline{\mu\eta\ \omicron\upsilon}$, and $\overline{\eta\ \omicron\upsilon}$ are frequently disjoined by Homer, though they always coalesce with the Attics.

II.

RULES OF THE TRAGIC IAMBIC TRIMETER.*

I.—CONSTRUCTION OF THE VERSE.

1. The feet admissible are the Iambus $\text{˘} -$ as $\Theta\tilde{\epsilon}\tilde{\omega}\nu$, the spondee, the tribrach $\text{˘} \text{˘} \text{˘}$ as $\tilde{\epsilon}\theta\tilde{\epsilon}\tau\tilde{\omicron}$, the dactyl, and the anapæst $\text{˘} \text{˘} -$ as $\mu\tilde{\epsilon}\gamma\tilde{\alpha}\lambda\tilde{\eta}\nu$. Two feet constitute a *Metre*;† and the verse is acatalectic.

2. In every place of the verse may stand an Iambus, or, as *equivalent*, ($\text{˘} \text{˘} \text{˘}$ being equal *in time* to $\text{˘} -$), a tribrach in every place but *the last*, in which there must be an Iambus; in the *odd* places, 1st, 3d, and 5th, may stand a spondee, or, as *equivalent*, (since $- \text{˘} \text{˘}$ and $\text{˘} \text{˘} -$ are equal *in time* to $- -$), in the 1st and 3d a dactyl, in the 1st only (except in the case of proper names) an anapæst.

* Otherwise named the Tragic *Senarian*.

† Named also *Syzygy* and *Dipodia*.

A TABLE OF THE TRAGIC TRIMETER.*

1.	2.	3.	4.	5.	6.
υ -	υ -	υ -	υ -	υ -	υ -
υ υ υ	υ υ υ	υ υ υ	υ υ υ	υ υ υ	
- -		- -		- -	
- υ υ		- υ υ			
υ υ -					

3. At the close of a line, a short syllable is lengthened ; and even when one line ends with a short or doubtful vowel, a vowel is often found at the beginning of the next ; thus, *Æd. Tyr.*, vv. 2, 3 ; 6, 7 ; &c.

Sometimes, however, a short or doubtful † vowel at the end of one line is elided before a vowel at the beginning of the next ; thus,

* See an Introduction to the principal Greek Tragic and Comic Metres, &c., by the Rev. J. Tate of Richmond, in the *Theatre of the Greeks*, Second Edition, p. 420.

† Yet Elmsley, ad *Soph. Æd. Tyr.*, v. 332,

Εγω οὐτ' εμαυτον, ουτε σ' αλγυνω. Τι ταυτ'

Αλλως ελεγχεις ; —————

reckons the elision of α at the end of a verse very singular, and approves of a correction upon the lines quoted by Mr. Tate (*Theat. of the Greeks*, 2d Ed., p. 420) as an instance of it, viz., *Soph. Æd. Col.*, 1164–5.

Υφ' οὐ κενυται δῶμα Καδμειον, μελας δ'

Ἰδιδης στεναγμοῖς καὶ γοοῖς πλουτιζεται.

Porson remarks that the vowel should not be thus elided except after a long syllable, Hermann that the elision should not take place except a stop occur at the end or middle of the 5th foot, the end of the 4th, or of the 1st of the succeeding line.

4. On the use of the anapæst in the tragic trimeter, observe that,

a. The anapæst admissible into the 1st place *must be included in the same word*, except where the line begins either with an article, or with a preposition followed immediately by its case. See *Monk ad Soph. Elec.*, v. 4, *Mus. Crit.*, Vol. I., p. 63.

b. For the introduction of certain proper names only, an anapæst may be admitted also into the 2d, 3d, 4th, and 5th places of the verse. But mark that the whole anapæst must be contained in the same word, and, generally, so that its two short syllables may be inclosed between two longs in the same word; as,

Τεταρτον Ἰππῶμεδόντ' απεστείλεν πατήρ.

Μαλιστα Φοῖβω Τειρῆσίαν, παρ' οὐ τις αν.

Δ a

The few instances where the proper name begins with an anapæst, as Μενελαος, Πριαμου, &c., might easily by a different position come into the verse like other words similarly constituted. (Tate's Introduction, &c.) Elmsley considers all such cases as corrupt, but Porson's judgment seems to lean the other way.

5. On the use of the dactyl in the tragic trimeter, observe that,

a. The dactyl, though admissible into both the 1st and 3d places, is more common in the 3d than the 1st place of the verse.*

* "Æschylus never introduces a dactyl into the 1st place of a senarian except in the case of a proper name. So far as I have observed, there exists but one exception to this law in the seven tragedies, and that single transgression admits of easy emendation. It is found in the Choeph., v. 210.

OP. Εἰς οὖν ἡκεῖς ὥνπερ ἐξηυχου παλαι.

HA. Καὶ τῖν' αὖ συνοίσθα μοι καλουμένη βροτῶν;

Expunge the *καὶ*, and read τῖν' αὖ συνοίσθα κ. τ. λ., which is surely no very violent change, especially as the *καὶ* does not seem essential to the meaning of the passage. This observation is perhaps trivial enough, but it would be interesting to trace the various steps, by which resolved feet crept into the uneven places of iambic verse. Even

b. The first syllable of a dactyl in the 3d place should be either the last of a word, or a monosyllable (see *Dunbar's Pros. Græc.*, 4th edit., p. 51), except in the case of proper names.

c. * The second syllable of a dactyl, in either place, should not be either a monosyllable incapable of beginning a verse (as *αν, γαρ, δε, μεν, τε, &c.*), or the last syllable of a word.

d. The preposition *ες* must not be the second syllable of a dactyl in either place.

in Sophocles a dactyl is but rarely found in the 1st place; certainly not one example is met with in his tragedies for ten in Euripides. That which seems to have most is the *Philoctetes*, which was, I believe, one of his latest plays." (And, it might be added, one of his least polished and corrected, see Hermann in præfat. ad hanc fab., *Soph.*, V. II., p. cxxvi.) The passage marked by inverted commas is extracted from a letter addressed to me by a youthful member of Trinity College, Cambridge, who was for three Sessions a student of my class, and has been already most honourably distinguished in the University to which he now belongs. Though wanting present leisure to verify his observations, I have no doubt of their correctness; but I must remark that the removal of *και* in the proposed emendation of *Choeph.*, v. 210, would impair the force and *nature* of *Electra's* question.

* This canon is occasionally violated (especially in the 1st place of the verse, see *Elms. ad Eur. Bacch.*, 288,) by the ancient tragic poets, but should be strictly observed in the imitative compositions of the modern student.

e. A dactyl is wholly inadmissible into the 5th place.

6. On the use of the tribrach in the tragic trimeter, observe that,

α. Though admissible into all places of the verse except the last, the tribrach is very rarely found in the 5th place.*

* And, on account of this rarity, it should not be so posited in modern composition. This topic has been imperfectly discussed by Hermann, (who, however, seems to have changed his opinion, *see his edition of Sophocles,*) in his preface to the *Hecuba*, p. ccvii. of the Glasgow Euripides. With respect to the extant plays of Sophocles, I believe the examples of a tribrach in the 5th place to stand thus :

Trachiniæ, . . . no example.

Œd. Col., . . . no example.

Œd. Tyr., . . . five examples ; viz., vv. 719, 763, 967, 1496, 1505 (ed. Brunck); but lines 719, 763, 967, 1505, may be easily corrected according to the suggestions of Porson, Hermann, Elmsley, &c.

Antig., . . . one example, viz., v. 418.

Ajax, . . . one example, viz., v. 459, corrected by Hermann.

Electra, . . . three examples, vv. 126, 142, 326 ; but lines 126, 142, are in a choral system.

Philoctetes, . . two examples, vv. 1302, 1327 ; but I

6. The second syllable of a tribrach (as of a dactyl, see above, 5, c), must not be a monosyllable incapable of beginning a verse, or the last syllable of a word.

cannot help thinking line 1327, as well as the next verse, spurious.

Fragmenta . . . one example, in frag. Cedalionis; but this was a *satyric* drama.

Even the four examples which have not hitherto been corrected or accounted for, to wit, *Æd. Tyr.*, v. 1496, *Antig.*, v. 418, *Elec.*, v. 326, and *Philoc.*, v. 1302, are susceptible of no very violent alterations; but I agree with the judicious remark of my correspondent, Mr. Tate, that "we should not condemn the foot so posited in the original poets—but, forbid the adoption of it in imitative composition."

In the five plays of *Æschylus* edited by the Bp. of Chester, the examples stand as follows:

Sept. con. Theb. no example.

Agamemnon . . . no example.

Choephoræ . . . no example.

Prom. Vinc. . . one example, v. 52.

Persæ . . . two examples, vv. 454, 498; but in line 498, the example occurs in a *proper name*.

Prom. Vinc., 52, and Pers., 454, might be corrected with great facility, but Mr. Tate's observation restrains my hand.

The four *earliest* (written before the 89th Olymp., see *Elmsley ad Med. argum.*, and *Hermann in the Class.*

c. The preposition $\epsilon\varsigma$ must not form the second syllable of a tribrach.

7. On the use of resolved or trisyllabic feet, observe farther that,

a. * More than two should not be admitted into the same verse.

b. † Trisyllabic feet should not concur.

Journ., No. XXXVIII., p. 271), and, metrically considered, *most correct* plays of Euripides, viz, the *Medea*, *Hippolytus*, *Alcestis*, and *Heraclidæ*, present only one instance of a tribrach in the 5th place of a senarian, to wit, *Alcest.*, v. 542, *ed. Monk*. After the 89th Olympiad a much greater license in versification was indulged in.

* “The tragic poets, however, do not often admit more than two trisyllabic feet into the same verse; never, it is supposed, more than three.” *Class. Journ.*, No. LXIV., p. 309. Incorrupt examples, taken from the dialogue, of *three* resolved feet in the same line are not to be found in Sophocles, the 5 plays of Æschylus edited by Blomfield, or the 4 earliest of Euripides.

† Although this law is sometimes violated by the ancient poets, an attentive examination of their most correct works will convince us, that it should be rigidly observed in modern composition. Thus, in the extant plays of Sophocles, the examples of a concurrence of resolved feet in a senarian are as follows:

8. Some miscellaneous observations may be added here before we proceed to the important subjects of *cæsure*, position, *crasis*, &c.

Antigone . . . no example.

Electra . . . no example.

Æd. Tyr. . . . one example, v. 967 (ed. Brunck), corrected by Hermann, though left in its vicious state in his new edit. of Sophocles.

Æd. Col. . . . two examples, vv. 284, 1414, but in line 1414, the example occurs in the case of a *proper name*.

Trachiniæ . . . five examples, vv. 9, 826, 836, 880, 1098, but in v. 9, a *proper name* excuses the licence, and vv. 826, 836, are in a *choral system*.

Ajax two examples, vv. 706, 854, but v. 706 is in a *choral system*, and is, besides, corrected by Hermann (see v. 692 of his edition); and in v. 854, *ω Θανατε, Θανατε, νυν μ' επισκεψαι μολων*, the *personification* of Death affords the licence due to proper names.

Philoctetes . . six examples, vv. 797, 932, 1029, 1232, 1314, 1420, but in v. 797 we have *Θανατος* again as a proper name, v. 1314 is corrected by Erfurdt, with the assent of Brunck, though Hermann and Elmsley (ad Eur. Med., 369) disapprove, and v. 1420 is condemned by Erfurdt, and was once condemned by Hermann.

a. Enclitics, when so used, and other words incapable of beginning a sentence, are incapable of beginning a senarian. (See *Elmsley ad Soph. Aj.*, 985, *Mus. Crit.*, Vol., I., p. 367, and *ad Soph. Œd. Tyr.*, v. 1084, in which instance, however, his condemnation of ποτ' ἄλλος at the commencement of the line is combated by *Hermann.*)

Fragmenta . . one example, in the *Αἰχμαλωτιδες*, but that was a *satyric* drama.

The six examples not hitherto corrected or explained, viz., *Œd. Col.*, v. 284, *Trachin.*, vv. 880, 1098, *Philoct.*, vv. 932, 1029, 1232, admit of alteration, or labour under the suspicion of spuriousness; but the wise dictum of the great scholar of Richmond prevents my indulging in any attempt at emendation.

In Blomfield's 5 plays of Æschylus the examples of concurrence stand thus :

Prom. Vinc. . . no example.

Agamem. . . . no example.

Choeph. . . . no example (for, even if we consider vv. 38, 39, and 49, 50, as composing two senarians, it is to be observed that they occur in a choral system).

Sept. Con. Theb. two examples, vv. 254, 590, of which v. 590 may be corrected by the *Porsonian* method of *transposition*.

Persæ. . . . one example, v. 289, but in the case of a *proper name*.

b. *Εστι* or *εστιν* is very rarely found in the beginning of a senarian, except it is the beginning of a sentence also, or some pause at least in the sense has preceded. (*See Elmsley ad Eur. Herac.*, v. 386.)

c. The tragic writers never use *εξ* for *εσ*, nor *ττ* for *σσ*.

d. They loved the more antiquated forms of words, and therefore preferred the 1st to the 2d aorist passive.

e. Some *Doric* forms are retained in the tragic dialect; thus, always *Αθανα*, *δαρος*, *ἐκατι*, *κυναγος*, *ποδαγος*, *λοχαγος*, *ξεναγος*, *οπαδος*, and not *Αθηνη*, *δηρος*, &c. (yet *κυνηγετης*, and *Αθηναια*) *Pors. ad Eur. Orest.*, v. 26. See also *Monk ad Eur. Hip.*, v. 1093, who adds to the list, *αραρς*, *θακος* and its compounds, *γαπωνος*, *γαπετης*, *γαπεδον*, *γαμορος*, *γαποτος*, *γατομος*, *καρανον* and its compounds.

f. Forms of Epic, or both Epic and Ionic * Greek, are

The four earliest plays of Euripides, already referred to, are not so free from instances of resolved feet concurring, as from tribrachs in the 5th place. We find one in the *Medea*, v. 1319; two in the *Hippolytus*, vv. 882, 1218 (of which, however, v. 882 is mixed up, in the speech of Theseus, with verses of a different description); one in the *Alcestis*, v. 160; and one in the *Heraclidæ*, v. 212 (in the case, however, of a *proper name*).

* That is found in the true Ionic of Herodotus, as well as in Homer.

also found in the tragic dialect. On this topic I must offer the following observations, the subject not having been very fully treated of.

ON THE EPIC FORMS * IN TRAGEDY.

The words of Porson (præf. ad Hec.) are, "*Ionismos* tamen quosdam adhibuisse (tragicos), sed parce et raro, extra controversiam est. Dixerunt utique ξενος et ξεινος, μονος et μουνος, γονατα et γουνατα, κορος et κουρος, δορι et δουρι." Monk, Valcknaer, and other commentators, have nothing more full or satisfactory. Let us take a view of the Epic forms in Sophocles,—the best model for modern composition in the tragic trimeter.

IN THE SENARIANS.†

- | | |
|--|---------------------------------------|
| 1. ξεινος (likewise <i>Ionian</i>). | ric, and δουρασι occurs |
| 2. μουνος (id.). | in <i>Herodotus</i>). |
| 3. ‡ ουνονα (id.). | 6. κεινος (likewise <i>Ionian</i>). |
| 4. γουνατα (id.). | 7. κειθεν (id.). |
| 5. δουριληπτος (δουρι, δουρι-
κτητος, &c., are <i>Home-</i> | 8. κεισε (of the same ana-
logy.). |

* Observe that the *Attic* forms of the same words are also used in tragedy.

† Most of these are found also in verses not senarian.

‡ Dubious. See *Herm. ad Soph. Phil.*, v. 251, and *Elmsley ad Eur. Bacch.*, v. 320.

9. πολλος (likewise *Ionic*). 20. 1 pers. pl. in —εσθα.
 10. μεσσος. 21. σχεθω.
 11. ὑπαι. 22. εμεν (for εσμεν, *doubtful*).
 12. Dat. pl. dec. 1st and 2d 23. εσσομαι (*doubtful*, see
 in —οισι and —αισι *Dawes Misc. Crit., p.*
 (some editions give like- 276, and *Monk ad*
 wise the forms —ησι *Soph. Elec.*, 817, *Mus.*
 and ης, and Porson, ad *Crit., Vol. I., p. 203*).
 Eur. Med., 479, ad- 24. σεθεν.
 mits —ησι). 25. αμος (P. Knight rejects
 13, ες (likewise *Ionic*, and the two lines of the *Il-*
 even admitted into At- *iad* in which this oc-
 tic prose). curs.—'Αμος is Doric
 14. εννεπω. for ημετερος).
 15, 16. ημος and τημος (ημος 26. αιεν.
 is found in *Herodotus*). 27. †ενι (for εν).
 17. ελαια * (in Homer and 28. ποτιψαυων (thus ποτι, &c.
 Herodotus ελαιη, but ε- in Homer).
 λαα in strict Attic). Κουλεων, Aj. 730, is spuri-
 18. μιμνω. ous; πενταεθλα, El. 691,
 19. δορει. is doubtful; κεινος (for

* So, according to Hermann, αιετος, κλαιω, καιω, but Porson prefers the strictly Attic forms αετος, κλαω, καω: thus, too, in the famous question as to αιει or αιει.

† Εν, Antig., 1241, is doubtful.

κενος), Trach. 495, spurious; *μιν*, Trach. 385, also spurious; *ιχμενος*, Philoc. 493, is doubtful.

About fifteen Epic forms, some of them also Ionic, might be added, which Sophocles has used in verses not senarian only.

In Æschylus, also, many epic forms may be detected (besides several *Æolisms*, which are accounted for by his temporary residence in Sicily). But the student will do well to confine himself to the use of those, which are justified by the authority of Sophocles.

g. The augment is never omitted by the tragic writers, except in the case of *χρην* for *εχρην*. As to *ανωγα*, this preterite has no augment in Attic. *Καθεζομην, καθημην, καθευδον* admit the same remark as to the tragic dialect, though the comic poets sometimes give them the augment. A double augment is occasionally allowed in tragedy, as *ηνεσχομην* (*ανεσχομην* being likewise found).

II.—CÆSURA.

1. The tragic iambic trimeter has two principal cæsuras : the *penthemimeral*, which divides the third foot ; as,

Λιπών ἰν' Αἰδῆς | χωρὶς ὤκισταί θῶν,

and the *hephthemimeral*, which divides the fourth foot, as,

Πολλων λογων εὐρημαθ' | ὥστε μη θανειν.

2. The *cæsure* is allowed to fall on a monosyllable either with or without elision, as well as on the last syllable of a word, as in the lines,

Και νυν τι τουτ' αυ | φασι πανδημω πολει.

Και τευζεται τουδ' | ουδ' αδωρητος φιλων.

Αλλ' ὃν πολις στυγει συ | τιμησεις ταφῃ.

Ὅταν γαρ ευ φρονης τοθ' | ἡγησει συ νων.

3. A line is not esteemed perfect without one of these *cæsuras*; many lines have both; but the *penthemimeral* is more frequent than the *hephthemimeral*, nearly in the proportion of four to one.

A verse, however, is not faulty which has the quasi-cæsure, that is when after the third foot there is an elision of a short vowel either in the same word, or in such a word as δε, με, σε, γε, τε, attached to it; thus,

Κεντειτε μη φειδεσθ' | εγω 'τεκον Παριν.

Γυναιξι παρθενοις τ' | απολεπτος μετα.

A verse sometimes occurs without either cæsure or quasi-cæsure, but the 3d and 4th feet are never comprehended in the same word.

4. There are two minor divisions of the verse, viz. one which divides the second, and one which divides the fifth foot; thus,

1. Το ποιον | ἐν γὰρ πολλ' ἀν ἐξευροι μαθεῖν.

2. Ἀρχὴν βραχείαν εἰ λαβοίμεν | ἐλπίδος.

The former of these divisions, though not necessary, is agreeable: the latter forms that which is called the *Cretic termination*, and leads us to the consideration of,

III.—THE PORSONIC PAUSE.

1. When the iambic trimeter has, *after a word of more than one syllable*,* the Cretic termination (— ^ —), either included in one word, thus,

Κρυπτόντα χεῖρα καὶ πρόσωπον ἑμπᾶλιν,

or consisting of — ^ and a syllable, thus

1. Κηδὸς δὲ τοῦμον καὶ σὸν οὐκετ' ἔστί δ᾽ ἡ,

2. Χαιρ' οὐ γὰρ ἡμῖν ἐστὶ τοῦτο σῶι γ᾽ ἔμῃν,

* Dissyllables, however, in which the vowel of the 2d syllable is elided, are considered as monosyllables; thus the following verse is good in metre.

Ὅποια κισσὸς δρυὸς, ὅπως τῇσδ' ἔξομαι.

or of a monosyllable and \sim -, thus,

Καλως μεν ειπας θυγατερ αλλα τῷ κἄλῳ,

then *the fifth foot must be an iambus*.*

The rule is given, in other words, but not quite so clearly, by Elmsley,—“ *The first syllable of the fifth foot must be short, if it ends a word of two or more syllables.*”†

2. But when the second syllable of the fifth foot is a monosyllable incapable of beginning a verse, such as αν, αυ, γαρ, δε, μεν, ουν, together with all enclitics, ‡ *used as such*, then the fifth foot may be a spondee; as,

Συ δ' ἡμιν ἡ μισουσα, μισεῖς μεν λογω.

Στευδωμεν, εγκονωμεν' ἡγου μοι γερον.§

* “*Iambus vel tribrachys esse deberet*,” says Porson in his famous preface to the *Hecuba*; but, if the verse has the Cretic termination \sim \sim -, how can the fifth foot be a tribrachys, which would cause the termination of the verse to be \sim \sim -?

† Hence such a line as κρυπτοντα χειρα και προσωπον τῷμπαλιν, would be bad in metre.

‡ The pronouns σοι, μοι, με, σε, &c., are sometimes *emphatic*.

§ But και γης φιλης οχθοισι κρυφθῶ και ταφῃ is faulty, since και is a monosyllable capable of beginning a verse.

The particle αν is of most frequent occurrence in this position, with respect to which it must be observed that it is, in this case, invariably subjoined to its verb, which always suffers elision, as in this line,

Εἰ μοι λεγοῖς τὴν οὐψιν, εἰποῖμ' ἄν τότε.

3. The fifth foot must also be an iambus, although the Cretic termination come after a monosyllable, when that monosyllable is incapable of beginning a verse;* thus the following verse is wrong:

Soph. Œd. Col., 115, Τίνας λογους εἰρουσιν, ἐν γὰρ τῷ μαθεῖν,
read —ἐν δὲ τῷ μαθεῖν, and see *Elmsley ad loc.*

Nor should εστ', by elision for ἐστι, form the first syllable of the fifth foot.† See *Elmsley ad Eur. Bacch.*, v. 246.

* This extension of the Porsonic canon has not, however, met with the universal acquiescence of scholars. See, for example, *Scholefield ad Pors. Eur.*, p. 308, on the *Phænis.*, v. 414.

† It may be added yet farther, that the first syllable of the fifth foot must be short if it is followed by the slightest pause or break in the sense; so that the line,

Καλῶς ἂν ἡμῖν ζυμφεροῖ ταυτ', ὦ τεκνα,
should be
Καλῶς ἂν ἡμῖν ζυμφεροῖ ταδ', ὦ τεκνα.

4. Thus it appears that there are only three cases in which the fifth foot may be a *spondee*:

1. (By far the most frequent,) when both syllables of the fifth foot are contained in the same word.

2. When the first syllable of the fifth foot is a monosyllable capable of beginning a verse, and not disjoined from the following syllable by any pause in the sense.

3. When the second syllable of the fifth foot is a monosyllable incapable of beginning a verse.*

5. The above rules should prove sufficient safely to direct the modern versifier in Greek as to this property of iambic metre; but the critical enquirer is earnestly recommended to study the treatise of Mr. Tate, already alluded to, at p. 441 of the *Theat. of the Greeks*, 2d Edit., and an able paper on the subject in the *Class. Journ.*, No. LXI., p. 176.

* Some apparent exceptions to the Porsonic canon are not real exceptions; thus where οὐδεις and μηδεις, so given, ought in Attic orthography to be written ουδ' εις and μηδ' εις; and where, in the plays of Sophocles, ἡμῖν, ὑμῖν, are exhibited as spondees with the last syllable long, whereas, that poet employed these pronouns thus, ἧμιν, ὕμιν, with the last syllable short.

IV.—POSITION.

1. Before two mutes, or σ and a consonant, or a double consonant, a short or doubtful vowel must be lengthened.

2. Before one of the smooth or one of the aspirated mutes, viz. π , κ , τ , ϕ , χ , θ , followed by any liquid, and before one of the middle mutes, viz. β , γ , δ , followed by the liquid ρ , a short syllable is much rather left short than lengthened by the Attic poets. (*For the reverse of this rule in Epic composition, see above, p. 260.*)

*Consequently the license of lengthening a short syllable before such a combination should be most cautiously indulged in by modern versifiers, and only under the restrictions of Porson's note to Eur. Orest., v. 64, as quoted below.**

* “Quamquam sæpe syllabas naturâ breves positione producunt tragici, longe libentius corripunt, adeo ut tria prope exempla correptarum invenias, ubi unum modo exstet productarum. Sed hoc genus licentiæ in verbis scilicet non compositis, qualia $\tau\epsilon\kappa\nu\omicron\nu$, $\pi\alpha\tau\rho\varsigma$, ceteris longe frequentius est. Rarius multo syllaba producitur in verbo composito, si in ipsam juncturam cadit, ut in $\pi\omicron\lambda\upsilon\chi\rho\upsilon\sigma\omicron\varsigma$, Andr. 2. Eâdem parsimoniâ in augmentis producendis utuntur, ut in $\epsilon\pi\epsilon\kappa\lambda\omega\sigma\epsilon\nu$, Orest. 12; $\kappa\epsilon\kappa\lambda\eta\sigma\theta\alpha\iota$, Soph. El., 336. Rarior adhuc licentia est ubi præpositio verbo jungitur ut

3. But before one of the middle mutes, β , γ , δ , and any liquid except ρ , a short syllable is most commonly lengthened by the same poets.*

4. The tragic writers occasionally leave a vowel short before the two liquids $\mu\nu$. (*This rule is impugned by some critics,† but defended by Porson.*)

5. A short syllable, in the end of a word, may be lengthened before ρ in the beginning of the next word; thus,

in $\alpha\pi\omicron\tau\rho\omicron\pi\omicron\iota$, Phœn. 600. Sed ubi verbum in brevem vocalem desinit, eamque duæ consonantes excipiunt, quæ brevem manere patiantur, vix credo exemplum indubiæ fidei inveniri posse, in quibus syllaba ista producatur—.”

For a learned examination and correction of all the passages that can be brought to bear against this last part of the canon, see Erfurdt ad Soph. Aj., 1120, who decides that the tragedians adhered rigidly to this rule in iambic and trochaic metres, but transgressed it in dactylic and anapæstic (but, with respect to *anapæstic* verse, see below, III., 8).

* Dawes (Misc. Crit., p. 197,) laid down too broadly that a short syllable is *never* left short by the dramatic writers before $\beta\lambda$, $\gamma\lambda$, $\gamma\mu$, $\gamma\nu$, $\delta\mu$, $\delta\nu$. The rule is sometimes violated by Æschylus and Sophocles in tragedy, and Aristophanes in comedy. In imitative composition, however, the rule should be rigidly observed.

† Even Elmsley ad Eur. Bacch., v. 1132, says “Neque primam in $\gamma\upsilon\mu\omicron\nu\omicron\varsigma$, $\upsilon\mu\omicron\nu\omicron\varsigma$, similibusque corripī posse arbitror.”

Συ δ' οὐκ ἀνεξί; χεῖν δ' ἐπὶ ῥήτοισι ἀγα.

This license is of course employed only when the short syllable is the last of a foot: when it is the first of a foot it is left short (since even in the odd places of the verse an iambus is preferable to a spondee), but that the lengthening depends on the power of the inceptive ς, and not merely on the force of the ictus metricus, is evident from the fact, that a short syllable cannot be so lengthened, in the iambic trimeter, before any other single consonant.

V.—ELISION AND APHÆRESIS.

1. In the iambic trimeter, the short vowels ε, ο, and the doubtful α, ι, are elided when the next word begins with a vowel.

But the ο of *περὶ** is not elided, nor the ι of *περὶ* (nor of *ἰτι* in comic poetry).

* Of course (see below, on the subject of hiatus,) the Attics do not place *περὶ* or *περὶ* before a word beginning with a vowel. In compounds *περὶ* is contracted with ε or ο, as *προυκαίμεθα*, *προυπτος*, &c. With respect to *περὶ*, Porson remarks, *ad Eur. Med.*, 284, “Tragici nunquam in senarios, trochaicos, aut, puto, anapæstos legitimos *περὶ* admittunt aut vocalem, sive in eâdem, sive in diversis vocibus. Imo ne in melica quidem *verbum* vel *substantivum* hujusmodi compositionis intrare sinunt; raro admodum adjectivum vel adverbium.”

The *ι* of the dative plural, 3d decl., is *never* elided by the Attic poets, that of the dative singular *very rarely*.*

The elision of *ε* before the particle *αν* is very rare. There are ten instances, in Attic poetry, similar to *εγχαψ' αν* for *εγχαψα αν*, for one similar to *εγχαψ' αν* for *εγχαψε αν*. See *Elmsley ad Eur. Med.*, v. 416.†

2. The long vowels *η*, *ω*, and the doubtful *υ*, are never elided.

3. With regard to the elision of ‡ diphthongs in the iambic trimeter, observe that,

α. A diphthong cannot be elided before a short or doubtful vowel (*as to crasis, see below*).

* Elmsley denies the legitimacy of the elision in any instance, Porson in the preface to the *Hecuba* inclines to be more lenient. There are, unquestionably, instances of this elision in Attic verse which all the ingenuity of Elmsley has failed to remove; but, from its extreme rarity, it is inadmissible in modern composition.

† Dr. Blomfield, however, ad *Æschyl. Choeph.*, v. 841, properly limits the canon of Elmsley, "*Neque hanc elisionem poetis Atticis displicuisse credo, præterquam in iis vocibus, ubi confusio inde oriri posset, i. e. in aoristis primis et perfectis.*"

‡ *Αι* and *οι* are the only diphthongs capable of elision even in Homeric Greek.

b. The diphthong *αι* is never elided by the tragic writers in the 1st or 3d persons of verbs, nor in the infinitive.* (*See Erfurdt ad Soph. Aj.*, v. 191, and *Elmsley ad Eur. Iph. Taur.*, v. 678, *Mus. Crit.*, Vol. II., p. 292†.)

c. The elision of *αι*, even in the words *μοι*, *σοι*, *τοι*, is totally denied by some scholars (*see Elmsley ad Eur. Med.*, v. 56), and allowed by others only in the case of *μοι* before *ω* (*see Blomfield's Remarks on Matt. Gram.*, p. XXXVII.).

In short, after all that has been written on both sides of this question, the safe rule for the student's guidance in the composition of iambic trimeters must be gathered from the words of the learned Dr. Maltby, *Prosod.*, p. XV., *Edit. Sec.*,—"Quod ad usum Atticorum adinet, neque Tragici, neque *veteris* Comœdiæ poetæ diphthongos elidi patiebantur; sed crasin, præcipue ubi *και* antecederet, fieri volebant, ut *κεις*, *μεντ' αιν*, *κ.τ.λ.*"

4. The short vowel *ε* is sometimes, in Attic Greek, cut

* The diphthongs of the nom. plur. of nouns are never elided either in Homeric or Attic Greek.

† See, however, on the other side, Hermann ad *Soph. Phil.*, v. 1060.

off by *aphæresis* from the beginning of a word, after a long vowel or diphthong in the close of the preceding word.*

* Thus after long *α* (*very rare*)—

Παισας καρὰ ὄρωξεν· ἐν δ' ἐρείπιοις, Soph. Aj., 308.

Ὦν λοισθία ἔγω—, Soph. Antig., 895.

After *ει* (this also is uncommon)—

— ἐπεὶ δακρυσα—, Soph. Phil., 360.

After *η* (this is the most common of all, and especially in the case of the words *η* and *μη*. There are ten examples of an elision of *ε* after *η* for one after any other long vowel or diphthong: the next in number seem to be the elisions after *ω*)—

Μη' κ, Herac. Fur., 201—*η* ν, Cæ. T., 112—*μη* π*ι*, Soph. Antig., 1061—*μη* ξ, Soph. Trach., 1237—and with these in composition constantly—*η* μου, Cæ. C., 588—*χρη* π*ι*, Æsch. Pers., 30—*δη* π*ι*, Soph. Aj., 24—*μη* κυρουν, Soph. El., 1331—*η* ἔγω, Soph. El., 338—*δη* ἔοησε, Soph. Trach., 774—*η* κεινης, Soph. Trach., 1070—*μη* ῥηπης, Soph. Phil. 986,—πολλη ἔστ' αναγκη, Soph. Trach., 295—*ηδη* σ*τι*, Soph. Phil., 964—*μη* σ*τι*, Soph. Aj., 1400—*η* ἔγγυθεν, Soph. Phil., 407—*Ιολη* καλειτο, Soph. Trach., 381.

After *οι*—

Πλειστοὶ θανον, Æsch. Pers., 496—*νικωμενοι* κυρισσον, *ib.*, 315.

After *ου*—

Εξ οἴου τραπεης, Soph. Aj., 557—εξ ὑπτιου πηδησεν, Æsch. Sept. ad Theb., 455—εξ οὐ κρατησα, Soph. Aj., 1337—μισθοῦ πορευε, Soph. Trach., 560—εξ ὅτου φανη, Soph. Antig., 457.

After *ω* or *φ*—

Θελω περεσθαι, Cæd. C., 557—*οταν* θανω ἔγω, *ib.*, 582—*εγω*

The instances, in which the initial α appears to be so cut off, are better referred to *crasis*. See Elmsley ad Eur. Herac., v. 460.

5. For the occasional elision of a vowel at the end of one line, before a vowel in the beginning of the next, see above, p. 276.

VI.—CRASIS AND SYNZESIS.

The chief rules to be observed on this subject, in Attic composition, are the following;

1. The article followed by α short,* always coalesces

'φανην, ib., 974—αλγω'πι, Soph. El., 333—καγω'πιπλησσω, Soph. Aj., 288—εκεινω'δωκεν, Soph. Aj., 1303—εγω'δοκουν, Soph. Antig., 557—and the like—παγκοινω'δαμνη, Æsch. S. con. T., 604.

A much more rare variety is sometimes found, where a line ends with a long vowel or diphthong, and elides the augment of a verb in the beginning of the next; thus,

————— επεσχιασμενη
'φρουρουν —, Soph. Trach., 916.
Κρυψας' εαυτην ενθα μη τις εισιδωι
'ερχατο μεν —, Soph. Trach., 905.
Εφορειθ'. 'Ομου δε παντες αναμεμιγμεναι
'φειδοντο κεντρων ουδεν —, Soph. El., 714.

* It is only with short α , never with long α , that the article makes a crasis. See Porson ad Eur. Phæn., v. 1277.

into long α, as ὁ ἀνὴρ into ἀνῆρ, τοῦ ἀνδρός into τᾶνδρος, and the like.

2. Καί never makes a crasis with εὐ, except in compounds, and never with αἰ.

3. In words joined by crasis, as κᾶτι, κᾶν, κᾶν (for καί τι, καί εν, καί αν), and the like, ι should not be subscribed,* except where καί makes a crasis with a diphthong, as κᾶτα for καί εἶτα.

4. Μη ου and η ου always coalesce by synizesis into one syllable with the Attics (but, for the practise in *Homeric Greek*, see above, p. 274).

5. Both in tragic and comic versification, a very frequent synizesis occurs in the words η εἶδεναι, and μῆ εἶδεναι, εἴπει ου, ἐγὼ ου, and in the concurrence of ω, ου, and ω, ει.

6. A contracted syllable is always long.

7. The following list will direct the student as to those instances of crasis which commonly occur.

* So in τημῆ, for τῆ ἐμῆ, τῶμῶ for τῶ ἐμῶ, τᾶν for τοῖ αν, τᾶρα for τοῖ ἀρα, and the like.

CRASIS WITH THE ARTICLE * AND WITH THE RELATIVE.

άνηρ, Phoeniss., 1670—άγων (ό αγων), Œ. C., 587.

ούμος, Œ. T., 1452.

ούξελεγξων (ό εξ—), Œ. T., 297.

ούξ, Œ. T., 385.

αύτος (ό αυτος), Œ. T., 557.

ούπιζουλευων.

ούφης (ό οφης), Æsch. Choeph., 537.

άνθρωπος (ό ανθρωπος), Soph. Trach., 434.

ήμη, Œ. T., 1463.

ήύλαθεια, Œ. C., 116—ήύσεια, Soph. Phil., 1443.

ήύγενεια, Eur. El., 7—and Orest., 774.

ήμπειρια, Phoen., 539—ήύτελεια, Incert. Stobæ., XVII.,
p. 95.

άτερα (ή έτερα), Œ. C., 496.

τουπος, Œ. T., 848—τούνδικον, 1158—τούνομα, Œ. C., 60.

τάμελουμενον, Œ. T., 111—τάληθες, Œ. T. 356.

τούν (το εν), Œ. C., 769—τουγχειρημα, Œ. T., 548.

τάυτο (το αυτο), Œ. T., 734—τούναρ, Æsch. Choeph., 519.

* On the subject of this important crasis, and on crasis in general, the curious student is directed to Elmsley's preface to the Œd. Tyr., p. viii., and to a supplemental note of the same great scholar on v. 56 of the Medea.

τοῦξανίσταναι, *Æ. C.*, 47—τάγωνισμα, *Eur. El.*, 991.

τοῦκειθεν, *Æ. C.*, 508.

δοῦρμαιον, *Soph. Antig.*, 397—δατερον, *Æsch. Ag.*, 335.

τουμου, *Æ. T.*, 264.

τάνδρος, *Æ. T.*, 364.

τάνδρι, *Æ. T.*, 1113.

τᾶμω, *Æ. T.*, 968—τάνειρατι, *Æsch. Choeph.*, 524.

τῆμη—τῆμαυτου (τῆ ἐμαυτου).

δήμερα, *Æ. T.*, 1283—*Aj.*, 756.

δάτερα, *Æ. T.*, 782.

ἀγαθοι (οἱ ἀγαθοί), *Eur. Herc. Fur.*, 236.

εὐπιχωριοι (οἱ ἐπι—), *Æ. T.*, 939.

ἀπιχωριοι (αἱ ἐπι—), *Eur. Ion.*, 1111.

ἄμαι (αἱ ἐμαι).

τᾶξ, *Æ. C.*, 456—τᾶργα, 266—τᾶπο, 293.

τάνθενδε, *Æ. T.*, 1267—τᾶγγενη, 1430—τᾶμα, 329.

τᾶφανη, *Æ. T.*, 131—τᾶξευρηματα, 373—ἄγω, *Æ. C.*, 636.

τάν (τα εν), *Æ. C.*, 791—

but

τὰν (τοι αν), *Æ. T.*, 446—

ταῦτα (τα αυτα), —τᾶπιχωρια, *Bacch.*, 58.

ἄμοι, *Æ. C.*, 454—ἄπαθον, *Æ. C.*, 361.

οὔφοεϊτο, *Æ. T.*, 722—ἄκ, 235—ἀκρατησας.

ἄν (ἄ αν), *Æ. T.*, 580.

CRASIS WITH *Και*.

κᾶστι (και εστι), *Æ. T.*, 1045.

κᾶνθαδε (και ενθαδε), *Æ. T.*, 1049—κᾶνταυθα, 720.

κᾶματευες (και εματευες), *Æ. T.*, 1055.

κᾶδεν (—ουδεν), *Æ. T.*, 1132.

κᾶγωγε, *Æ. T.*, 1170—κᾶγω, 321—κᾶμαντην, *S. El.* 332.

κᾶμπιπτει, *Æ. T.*, 1262.

καῦτος, *Æ. T.*, 22.

κᾶθεως, *Æ. T.*, 254.

κᾶτι, *Æ. T.*, 272—κᾶτα (και ειτα), *Æ. T.*, 544.

κᾶκουοντας (και ακουοντας), *Æ. C.*—κᾶκφυλασσε (και εκ), 285.

κᾶμοιγε, *Æ. C.*, 263—κᾶμοι, 630—κᾶμε, 619—κᾶμου, 575.

κᾶλστηριου, *Æ. T.*, 371.

κᾶχι, *Æ. T.*, 397—κᾶκ, 539—κᾶ, 413.

κᾶνευ, *Æ. C.*, 403.

κᾶιτις, *Æ. C.*, 456—κᾶι, *Æ. T.*, 669.

κᾶντι, *Æ. C.*, 498—κᾶπι, *Æ. T.*, 416—κᾶπο, 734.

καῦθις, *Æ. C.*, 615.

* { κᾶν (και αν), *Æ. T.*, 591.
 κᾶν (και εαν), *Æ. T.*, 341.
 κᾶν (και εν), *Æ. T.*, 757.

* “In a *comic* verse we might read *τληναι αν* as two syllables, comparing *Arist. Eq.*, 1175, *Lys.*, 116. But we have no authority for introducing this crasis into *tragedy*.” *Elmsley ad Soph. Aj.*, v. 1081, *Mus. Crit.*, V. 1., p. 475.

- κακείνων, *Æ. C.*, 606.
 καξ, *Æ. T.*, 458, *and innumerable times in composition.*
 κακτος, *Æ. T.*, 676.
 κανταυθα, *Æ. T.*, 720.
 κανακινήσεις, *Æ. T.*, 727.
 καπεμψα, *Æ. T.*, 763.
 κασαφη, *Æ. T.*, 439.
 κάλλα, *Æ. T.*, 364.
 κατελευτητος, *Æ. T.*, 336.
 καγαμους, *Æ. T.*, 1502.
 κακει, Eurip. Bacch., 20.
 καγγυς, Eurip. Hip., 1005.
 κεύγενεια, *Æ. P.*, 448.
 κεύσταλης, Soph. Phil., 780.
 κώδρεται, Soph. Aj. 327.
 κῶτι (και ὅτι), *Æ. T.*, 933.
 κῶπας, *Æ. T.*, 1251—κῶποσα, 1407.
 κῆ, *Æ. T.*, 232—κῶι, 275—κῶ, *Æ. C.*, 474.
 κᾶντου, *Æ. T.*, 234.
 κῶτε, *Æ. C.*, 1035.
 κῆμεις, *Æ. C.*, 1037.
 κῶσοι, Eur. El., 687.
 κῆδυ, Eur. El., 991.
 κᾶρπασαι, Soph. Phil., 644.
 κῶπεροῦῶδουσα, Eurip. Sup. 344.

OTHER EXAMPLES OF CRASIS.

ὦναξ, Cē. T., 304.

ὠνθρωπε, Soph. Aj., 791—1154.*

ὦταν, Cē. T., 1145.

εγῳδα, Cē. C., 452.

ποῦστι, Cē. T., 732.

μοῦστιν (μοι), Æsch. Choeph., 116.

σοῦριζει (σοι), Æsch. Choeph., 914.

μοῦχρησεν (μοι εχρησεν).

ητ' αρα (ητοι αρα), Eur. Al., 658.

μεντάν—μεντοι αν, Arist. Achar., 162.

μάμαθει (μη αμαθει), Eur. Herac., 460.

μάποτισασθαι (μη αποτισασθαι).

μάδικειν (μη αδικειν).†

* “With the exception of these two verses we have not observed the vocative *ανθρωπε* in the tragedies either with or without the interjection. These two verses also exhibit the only instances, which we have observed in the tragedies, of this kind of crasis or elision, excepting *ὦναξ* or *ὦ'ναξ*, which occurs very frequently—” *Elms. ad Soph. Aj.*, 791, *Mus. Crit.*, Vol. I., p. 366.

† For a recapitulation of a good deal of what has been stated, see a note of Monk's, ad v. 1005 of the *Hippolytus*. At v. 1445, he rejects any crasis of *και ηδη*, and at v. 199 of *Alcestis*, of *ου ουποτε*.—

There is also a long note of Seidler's, ad *Troad.*, v. 386, containing one or two singular crases, but chiefly

EXAMPLES OF SYNIZESIS.

- το μη̄ ειδ̄εναῑ μεν̄ πρ̄ωτον̄ εκ̄λυεῑ κᾱκης, Hippol., 1331.
 λᾱθρᾱ δ'̄ ανᾱκτος̄ ἡ̄ ειδ̄οτος̄ δρᾱσεις̄ τᾱδε, Iph. Taur., 1055.
 ᾱζω̄ δε̄ σ'̄ η̄ν̄περ̄ μη̄̄ αῡτος̄ εν̄ταῡθοῑ πε̄σω, Iph. Taur., 1017.
 ὅσ̄τις̄ δε̄ π̄λοῡτον̄ ἡ̄ εῡγεν̄ειαν̄ εισ̄ιδ̄ων, Eur. El., 1104.
 κ̄εινοῡ β̄ιον̄ σω̄σαν̄τος̄ ἡ̄ οῑχο̄μεσθ'̄ ἁ̄μα, S. Trach., 84.
 εῡκταῑᾱ φᾱινων̄ ἡ̄ ἀπο̄ μαν̄τεῑας̄ τῑνος, S. Trach., 239.
 το̄ μη̄̄ οῡ̄ το̄δ'̄ αγ̄γος̄ —, S. Trach., 622.
 ᾱλλ'̄ οὖν̄ δε̄δοικᾱ *μη̄̄ ᾱτε̄λης̄ εῡχη, τε̄κνον, S. Ph., 782.
 τᾱχ'̄ ὡς̄ ε̄οικε̄ μᾱλλον, ἡ̄ οῡκ̄ ακοῡσατε̄.
 ἡ̄ ῥ̄η̄τον̄ ἡ̄ οῡχῑ δε̄μῑτον̄ —, Cæ. T., 993.
 οἱ̄ ε̄γω̄ τᾱλαῑνα —, Æsch. Pers., 451.
 δε̄ων̄ αγ̄ον̄των, οἷς̄ ε̄γω̄ οῡδε̄ τ̄ην̄ πᾱτρος̄.
 τοῡτων̄ ε̄γω̄ οῡκ̄ ε̄με̄λλον̄ —, S. Antig., 458.
 εἶ̄λεν̄ μ'̄ ἐ̄πεῑ οῡδ'̄ αν̄'̄ ω̄δ'̄ ε̄χον̄τ'̄ εἰ̄ μη̄̄ δο̄λφ, S. Phil., 948.
 ε̄με̄λλ'̄ ἐ̄πεῑ οῡδε̄πω̄ κᾱκον̄ γ'̄ ἀπ̄ω̄λετο, S. Phil., 446.
 ε̄γω̄ εἰ̄μ'̄ Ᾱτ̄ρεῑδαῑς̄ δῡσμε̄νης;̄ αὐ̄τος̄ δ'̄ ε̄μοι, S. Phil., 585.
 ε̄γω̄ οῡτ'̄ ε̄μᾱυτον̄ —, Cæ. T., 332.
 ᾱλλ'̄ ε̄ᾱ με̄ ναῑειν̄ ο̄ρε̄σιν̄ εν̄θᾱ κλη̄ζεταῑ, Cæ. T., 1451.

from Aristophanes, e. g., θῶ̄πλα (τᾱ ὀ̄πλα), τῶ̄νεα (τᾱ ο̄νεα).
 Vid. Arist. Lysist., 277, et Aves, 105-449—κῶ̄νον (καἰ
 οἶνον), κῶ̄κιαν (καἰ οἰκίαν), χῶ̄δωνις (καἰ ὁ̄ Ᾱδωνις), ὠ̄λλοι (οἱ̄
 αἱ̄λλοι), ὠ̄πολος, (ὁ̄ αῑτολος).

* Or write μᾱτελης̄ by *crasis*, as above in μᾱμᾱθει, &c.
 It seems indifferent which method is adopted.

Θεός monosyllabon fit in ceteris casibus sæpissime, in nominativo et accusativo non raro—in Eurip. Elect., v. 300, ἀστέος *est spondeus*. *Porson ad Orest.*, 393.

It is perhaps worth adding, although of constant occurrence, that the tragedians make the genitives singular and plural of the 3d declension in εως, εων, either monosyllabic or dissyllabic as suits the verse.

Εγεινατ' Ηλεκτρυωνος Αλκμηνη Διῖ, Eur. Alcest., 855. Here the υω forms one syllable, as in Iph. Taur., 931,

Ουκ αλλ' Ερινυων δειμα μ' εξαλλει χθονος,—and 970,
'Οσαι δ' Ερινυων ουκ επεισθησαν νομω,

also, Phœniss., 1327. *See Monk in loc. cit.* (However, Ηλεκτρυωνα is necessarily a word of five syllables, Herc. Furens, v. 17.)

VII.—HIATUS, &c.

1. Hiatus of any kind is not admitted by the tragic writers into their iambic and trochaic metres. But observe, that,

a. When a vowel in the end of a word, after another vowel or diphthong, is elided, a collision takes place be-

tween the preceding vowel, or diphthong, and the vowel or diphthong at the beginning of the next word; thus,

Πασων αναιδει' ευ δ' εποιησας μολων.

Τεκμηρι' ανθρωποισιν ωπασας σαφη.

b. The hiatus after *τι* and *οτι* is admitted in *comedy*.

c. In exclamations, and the use of interjections,* the tragic writers sometimes allow a long vowel or diphthong to stand before a vowel; thus,

Οτοτοι, Λυκει' Απολλων' οι εγω, εγω,† *Æsch. Ag.*, 1228.

Ω ούτος Αιας, δευτερον σε προσκαλω, *Soph. Aj.*, 89.

2. Interjections, such as *φευ*, *φευ*, &c., often occur *extra metrum*, and sometimes other words, especially in passages of emotion; thus,

* There is a strange hiatus in the *Œd. Tyr.*, v. 959,

Ευ ισθ' εκεινον θανασιμον βεληκοτα,

of which the commentators take no notice. Perhaps *ευ* may be considered of an interjectional nature in this place.

† “Notanda est ultima syllaba του εγω in hiatu *porrecta*. Hoc ut recte fiat, hiatus in *ictum* cadere debet.” *Blomf. ad loc. cit.*

Ταλαινα· | ουκ εστιν αλλη· παιδρα γ' ουν απ' ομματων,

CE. C., 318.

See also Soph. Trach., 1087, Elec., 1159, &c.

3. By the Attic poets (contrary to the *Homeric* usage, see above, p. 267,) the diphthongs *οι* and *αι* are occasionally shortened before a vowel in the middle of a word ; thus,

καμ' αν τοϊαυτη χειρι τιμωρειν θελοι, CE., Tyr., 140,

but observe that,

a. The diphthong *οι* is so shortened only in a few words, as τοιουτος, τοιοσδε, ποιεω, ποιος, οιος.

b. With regard to *αι*, the student should attend to the following note by Professor Monk on Eur. Hip., v. 170.

Αλλ' ηδε τροφος γεραία προ θυρων.

“ *Mediam syllabam corripit γεραία, quod non alibi factum esse memini, in iambicis, trochaicis, vel anapæsticis legitimis, præterquam in Hec., 274,*

Και τησδε γεραίας προσπιτνων παρηϊδος,

sed et ibi Porsonus ad Valckenærii sententiam γεραίας edidit.—Leguntur quidem versus anapæstici Hec., 64, Γεραίας χειρος προσλαζυμεναι—et Med., 133, Ουδε πω ηπιος· αλλ' ω γεραία. Sed uterque in anomalo systemate. In

choricis similem licentiam adhibuit Euripides Phœn., 1302, ubi δειλαια secundâ brevi occurrit; et Æschylus Sup., 381, ubi ικταῖου. Alia hujusmodi notavit Gaisfordius ad Heph., p. 216." To these instances quoted by Monk may be added δειλαῖα δειλαῖων, in choric measure, Soph. Elect., 849. See *Monk on the Passage in the Museum Criticum*, Vol. I., p. 204. But I now proceed to give an example of the diphthong αι made short in a senarian, which seems to have been forgotten by Monk, although alluded to by Gaisford. Eurip. Elect., 500, all editions have παλαῖον τε θησαυρισμα Διονυσου τοδε, where παλαῖον must form an anapæst in the first place to make the line scan. Seidler, indeed, on account of the rarity of such a license, suspects the reading, and praises a conjectural emendation of Scaliger, πολιον, to which Gaisford also assents; but there is no authority for this in the manuscripts, and all the editions, down to the Glasgow and Matthiæ, preserve the old reading.

An example of something similar, and, if possible, still more singular, is found, Eur. Herac., 995,

Ὅπως δῆωσας καὶ κατακτείνας ἐμούς.

“Primam in δῆωσας corripit noster, auctorem fortasse secutus Æschylum in Prometheo Soluta cujus verba debemus Straboni, IV., p. 183.

Βαλλων δηώσεις ἐαδίως Λιγυν στρατον.”—*Elmsley in loc. cit.*

On the whole, the safest rule, in modern composition, is not to shorten αῖ by this license, nor οἱ except in those instances where we have the authority of the ancient poets.

VIII.—COMIC AND SATYRIC TRIMETER.

1. The comic iambic trimeter admits an anapæst into the first five places of the verse; allows of lines without *cæsura*; violates the rule, which we have distinguished by the name of the *Porsonic pause*; tolerates a dactyl in the fifth place; and permits the concurrence of resolved feet.*

2. The iambic trimeter of the satyric drama appears to hover, in its structure, between the nicety of the tragic laws, and the extreme license of comedy.† (*See Hermann El. Doc. Met., Lib. II., C. XIV., 17, and Gaisford ad Hephæst., p. 242.*) But, from the very slender remains of this species of dramatic composition which we possess, it is difficult to lay down certain laws upon the subject.

* Yet not so that an anapæst should come after a dactyl or tribrach.

† It admits, for example, an anapæst into the 2d, 4th, and 5th places, but not into the 3d. *See Gaisford ad Heph., p. 242.*

III.

RULES OF THE ANAPÆSTIC DIMETER.

1. The feet admissible are the anapæst, the spondee, and the dactyl.* Two feet constitute a metre.

2. A regular system consists of dimeters acatalectic, with a monometer acatalectic sometimes interposed, generally as the last verse but one of the system, and is concluded by a dimeter catalectic, otherwise called a paræmiac.

3. With regard to the *arrangement* of the feet, observe that,

a. The anapæst and spondee are combined without any restriction ; thus,

* The proceleusmatic ~ ~ ~ as βαῖβυκῶμα is not admitted, by the tragic writers, into a legitimate system. Even in comedy its admission is very rare. See *Hermann El. Doc. Met., Lib. II., cap. XXXII., 7.*

$\Delta\bar{\epsilon}\rho\chi\theta\bar{\eta}\theta'$ | $\omicron\bar{\iota}\alpha\bar{\iota}\varsigma$ | $\alpha\bar{\iota}\kappa\bar{\iota}$ | $\alpha\bar{\iota}\sigma\bar{\iota}\nu$ |
 $\Delta\bar{\iota}\check{\alpha}\kappa\bar{\nu}\bar{\alpha}\bar{\iota}$ | $\delta\mu\check{\epsilon}\nu\delta\varsigma$ | $\tau\omicron\nu$ $\mu\bar{\upsilon}$ | $\rho\bar{\iota}\check{\epsilon}\tau\bar{\eta}$ |
 $X\rho\delta\nu\delta\nu$ $\bar{\alpha}$ | $\theta\lambda\epsilon\bar{\upsilon}\sigma\bar{\omega}$.

b. In the dactylic syzygies, the dactyl most usually precedes its own spondee, as in the instances contained in the following verses ;

$\text{'}\text{Η}\kappa\omega$ $\delta\omicron\lambda\iota\chi\eta\varsigma$ $\tau\bar{\epsilon}\rho\mu\check{\alpha}$ $\kappa\check{\epsilon}\lambda\epsilon\bar{\upsilon}\theta\omicron\bar{\upsilon}$.
 $\Delta\iota\alpha\mu\epsilon\bar{\iota}\psi\alpha\mu\epsilon\nu\omicron\varsigma$ $\pi\rho\delta\varsigma$ $\sigma\check{\epsilon}$ $\Pi\rho\delta\mu\bar{\eta}\theta\epsilon\bar{\upsilon}$.
 $\text{T}\bar{\omicron}\nu$ $\pi\tau\bar{\epsilon}\rho\check{\upsilon}\gamma\bar{\omega}\kappa\bar{\eta}$ $\tau\omicron\nu\delta'$ $\omicron\iota\omega\nu\nu\omicron\nu$.

Sometimes the dactyl is paired with itself ; thus,

$\bar{\Omega}$ $\mu\check{\epsilon}\gamma\check{\alpha}\lambda\bar{\alpha}$ $\Theta\check{\epsilon}\mu\bar{\iota}$ $\kappa\bar{\alpha}\bar{\iota}$ $\pi\delta\tau\nu\bar{\iota}'$ $\bar{\Lambda}\rho\tau\bar{\epsilon}\mu\bar{\iota}$.
 $\bar{\Omega}$ $\pi\check{\alpha}\tau\bar{\epsilon}\rho$ $\bar{\omega}$ $\pi\delta\lambda\bar{\iota}\varsigma$ $\acute{\omega}\nu$ $\alpha\pi\epsilon\nu\alpha\sigma\theta\eta\nu$.

Very rarely does an anapæst or a spondee precede a dactyl in the same syzygy, especially in the *last* syzygy of the verse. See *Elmsley ad Eur. Med.*, v. 1050, and *Soph. Œd. Col.*, v. 1766.

c. As to the concurrence of dactyl with anapæst, so that the dactyl shall precede, this is *never* found within the same syzygy, *very rarely* where one syzygy closes with a dactyl and the next begins with an anapæst (as $\Theta\alpha\rho\sigma\epsilon\bar{\iota}$ $\Pi\bar{\alpha}\lambda\lambda\check{\alpha}\delta\delta\varsigma$ | $\text{'}\delta\sigma\bar{\iota}\bar{\alpha}\nu$ $\eta\zeta\epsilon\bar{\iota}\varsigma$, *Eur. Elec.*, 1317), and *not often* betwixt one dimeter and another (as, — $\phi\bar{\iota}\lambda\tau\check{\alpha}\tau\bar{\epsilon}$ | $\delta\bar{\iota}\check{\alpha}$ $\gamma\bar{\alpha}\rho$

ζευγνυσ' ἡμᾶς πατριῶν, Ib., 1320, 1). See *Tate in the Theatre of the Greeks*, 2d Edition, p. 430.

d. In the parœmiac verse, the foot before the catalectic syllable must be an anapæst; thus,

Μεγάλων κόσμων κτᾷ᾽ τεῖ|ρα.

See *Herm. El. Doc. Met., Lib. II., cap. XXXII., 10.*

4. In the dimeter acatalectic, each syzygy, and frequently each foot, ends with a word; thus the verse,

Ζεὺς γὰρ μεγάλης | γλώσσης κομπους,

is more correct than

Ενοπλος γὰρ ἐπ' αὐ|τον ἐπενθρῶσκει.

To this rule, as far as it relates to syzygies, the modern versifier should adhere; but, for an able examination of the various exceptions, see *Tate's Introd., &c., Theatre of the Greeks*, 2d Edition, p. 430.

5. In the dimeter catalectic, or parœmiac, it is allowable to violate the preceding rule; thus, a very common shape of that verse is found in the line,

Εχθροῖς ἐπιχαρ|τα πεπονθα.

ᾠ ᾠ 2

Yet, even in the paræmiac, it is better that the first syzygy should end with a word; as,*

Παν μοι φοβερὸν | τὸ προσεργον.

6. The paræmiac sometimes, though rarely, begins with a dactyl; thus,

* I say *it is better*, because both in Æschylus (the great model of anapæstic dimeter), and in Sophocles, the number of paræmiacs, in which the 1st syz. ends with a word, is *considerably greater* than that of paræmiacs similar to the line ἐχθροῖς ἐπιχαρτα πέπονθα. From the words of Porson in his preface to the Hec.,—"Metra sive dipodia tum maxime numerosos versus efficiunt, cum in integras voces desinunt, *præterquam in versu catalectico, qui tum maxime auribus placebit, cum hexametri dactylici finem constituet*," the student might deduce two erroneous conclusions, 1. that the first syzygy or dipodia of the paræmiac ought not to end with a word, whereas the case is as I have stated it above; and, 2, that such a line as,

Παν μοι φοβερὸν τὸ προσεργον,

does not present the latter hemistich of a dactylic hexameter as well as,

Εχθροῖς ἐπιχαρτα πέπονθα,

whereas, by cutting off the 1st syllable, it will be seen that the constitution of both is the same,

Ε|χθροῖς ἐπιχαρτᾶ πέπονθα.

Παν | μὲν φοβερὸν τὸ προσεργον.

At the expense of a little prolixity, always a cheap price for accuracy, I have endeavoured to set this matter right.

Οὐκ ἄπ' ὁμουςον το γυναικων,*

but it comes most agreeably to the ear, when it presents the three last feet of a dactylic hexameter, with an initial syllable ; thus,

Παν | μῶι φῶς ἔρῳ τῷ πρῶσ' ἔρπῳ.

Ε|χθροῖς ἐπὶ χᾶρτά π' ἔπ' ὀνθαῶ.

Or, with two initial syllables, when an anapæst begins ; as,

Φίλος | ἐστὶ βῆσαι ὁ τ' ἔρῳ σῶι.

7. In a system, this property is to be observed ; that the last syllable of each verse, except the last, is not *common*, but has its quantity subject to the same restrictions, as if the foot, to which it belongs, occurred in any other place of the verse.

Or, to use the words of Mr. Tate, “ the *synaphea*, that property of the anapæstic system which Bentley first demonstrated, is neither more nor less than *continuous scansion* ; that is, scansion continued with strict exactness from the first syllable to the very last, but not including the last itself, as that syllable, and only that in the whole system, may be long or short indifferently.

* Of course, the dactyl must not be followed by an anapæst, *see above*, 3, c.

“ In this species of verse one hiatus alone is permitted, in the case of a final diphthong or long vowel so placed as to form a short syllable. The following instances may serve:

Pers., 39, Καὶ ἔλετοῦσθαι ναῶν ἐρεται.

—— 548, Ποθεουσᾶι ἰδεῖν ἀρτιζυγίαν.

—— 60, Οἰχέτᾶι ἀνδρῶν,

Hec., 123, Τῷ Θησεῖδᾳ δ', ὀζῶν Ἀθηνῶν.

With this point of prosody premised, two passages may suffice to exemplify the synaphea:

Prom. Vinc., 199, 200, Εἰς ἀρθμον ἐμοὶ καὶ φιλοτῆτᾳ
 Σπευδῶν σπευδόντι ποθ' ἥξει.

The last syllable of v. 199, becomes long from the short vowel α being united with the consonants $\sigma\pi$ at the beginning of v. 200. Had a single consonant, or any pair of consonants like $\pi\rho$, $\pi\lambda$, &c.,* followed in v. 200, the last syllable of v. 199 would have been short, in violation of the metre.

“ Again,

Med., 161, 2, Ω μεγάλα θεοὶ καὶ ποτνὶ Ἀρτεμι
 Δευσσεῖ ἅ πασχω,———.

* See below, sect. 8.

If after v. 161, ending with a short vowel, any vowel whatever had followed in v. 162, that would have violated the law of hiatus, observed in these verses. And if a double consonant, or any pair of consonants like $\kappa\tau$, $\sigma\pi$, $\delta\mu$, &c., had followed in v. 162, $\text{Ag}\tau\epsilon\mu\iota$, necessarily combined with those consonants, would have formed the *Pes Creticus*, and not the dactyl required."

*The law of synaphea is however occasionally violated, to wit, sometimes in a change of speaker, as, Eur. Med., 1368, Elec., 1333, Soph. Œd. Col., 139, 143, 170, 173, 1757, Antig., 931, and sometimes at the end of a sentence.**

8. With regard to *position*, the Attics observe the same laws as to a vowel before a mute and a liquid, &c., in the anapæstic dimeter, which prevail in the iambic trimeter. See above, p. 294.

Yet some instances (though too few to justify imitation,) may be found in the anapæstic dimeter, where a short vowel at the end of a word is lengthened before $\pi\epsilon$, $\pi\lambda$, &c.,

* Hermann (*El. Doc. Met.*, p. 236,) suggests some other cases in which the synaphea may be violated, as in *exclamations*, see Æsch. Agam., v. 1544, and *addresses*, but the reading, on which he founds this last exception (Soph. Œd. Col., 188,) has been long corrected.

in the beginning of the next. See Erfurdt ad Soph. Aj., v. 1120, and Blomfield ad Æsch. Sept. c. Theb., v. 1059.

9. The law of the anapæstic *hiatus* may be gathered from the words of Mr. Tate, quoted immediately above, sect. 7, "in this species of verse one hiatus alone is permitted," &c.

10. Elmsley, ad *Eur. Med.*, v. 1380, supports the occasional rejection of *the augment* in regular anapæstics; but, as the point is controverted (*see Blomf., ad Æsch. Pers.*, v. 912), the license had better not be assumed in modern versification.

11. In systems of anapæsts the tragic writers neither always employ, nor always discard, the Doric dialect,—at least those peculiarities of it which are usual in the choral parts,* or admitted into the senarians.†

12. The rules for crasis, elision, &c., in the anapæstic dimeter, are the same with those already given for the iambic trimeter of tragedy, except in those instances, in which a special difference has been pointed out.

* That is long α for η , and a few forms such as *Οιδιποδα* gen. for *Οιδιποδου*, &c.

† See above, p. 285.

RULES OF QUANTITY.

I.

OF THE DOUBTFUL VOWELS* IN THE END OF WORDS.

I.—OF FINAL *α*.

1. Final *α* is short, as *μοιρᾶ*, *τραπεζᾶ*, *ινᾶ*, *ἵπποτᾶ*, *τετυφᾶ*, *τυψασᾶ*, *ετυψᾶ*, &c.

EXCEPTIONS.

a. A pure, as *Αθηναᾶ*, *Θεᾶ*, *νεᾶ*, *πλεᾶ*, *ιδεᾶ*, *φιλιᾶ*, *σικυᾶ*, *σεληναιᾶ*, except verbals in *τρια*, as *ψαλτριαᾶ*, and derivatives from adjectives in *ης*, as *αληθειᾶ*; also, *ιερειᾶ*, *κωδειᾶ*, *βασιλειᾶ* (*a queen*), but *βασιλειᾶ* (*a kingdom*), and *βασιλειᾶ* (adj. fem., *royal*). (*See below, sect. 5*).

b. The Doric *α* for *η* or *ου*, as *φαμᾶ*, *Αινειᾶ*.

c. Words ending in *δα*, as *Ληδᾶ*; in *θα*, as *Σιμαιθᾶ*,

* It is scarcely necessary to remind the student, that, of the vowels not doubtful, *ε*, *ο*, are always short, and *η*, *ω*, always long, except when affected by some rule of position, &c., already given. The doubtful vowels, *α*, *ι*, *υ*, therefore, alone demand our attention.

except ακανθᾶ, ηλιθᾶ; in ρα (a * diphthong not preceding it), as πρῶρᾶ, πυρᾶ, σπορᾶ, ὦρᾶ, καρᾶ, πηρᾶ, χαρᾶ, περᾶ, except αγκυρᾶ, γεφυρᾶ, Κερκυρᾶ, † and sometimes even with a diphthong preceding, as λαυρᾶ, αὐρᾶ, πλευρᾶ, φρουρᾶ, σερᾶ, σαυρᾶ, and those which have another consonant before ρ, as αγρᾶ, πετρᾶ, Φαιδρᾶ, ακεστρᾶ, λαθρᾶ, except σφοδρᾶ, Ταναγρᾶ.

d. All feminines from adjectives in ος, except διαῖ, ποτνιαῖ, ιᾶ, and μιᾶ.‡

e. Duals in α, as μουσᾶ, and vocatives from nouns in ας, § as Αινειᾶ, or poetical vocatives of the 3d decl., as Λαοδαμᾶ, Πολυδαμᾶ.

f. The accusative in εα from the gen. 3d decl. in εως, as Πηλεᾶ from Πηλεως, βασιλεᾶ from βασιλεως; but, in *Homeric Greek*, Πηληᾶ|| from Πηληος, βασιληᾶ from βασιλhos, &c. Even in Attic Greek the α is sometimes

* For πειρᾶ, μοιρᾶ, σφαιρᾶ, &c., have the last syllable short.

† Except also the aor. 1. and perf. 2. of verbs in ρω, as διεφθειρᾶ, διεφθορᾶ, επειρᾶ, πεπορᾶ, &c.

‡ They follow the analogy of the genitive masc.; thus δικαῖᾶ, gen. masc. δικαιοῦ, but βαρειᾶ, gen. masc. βαρειῶς.

§ But the voc. in α from masc. nouns in ης is short.

|| Θησεα in Hom. Il., A., 265, and Od., A., 630, is to be pronounced by synizesis Θησεα: so Τυδεα, Il., Z., 222, of which the Homeric gen. is Τυδεος.

shortened, as Porson has remarked on the word $\phi ονεᾶ$, as it stands in Eur. Hec., v. 870.

2. Final $αν$ is short, as $ἄν$, $παμπᾶν$, $Αἰᾶν$, $μελᾶν$, $ποιησᾶν$, $ετυψᾶν$.

EXCEPTIONS.

a. Masculines in $αν$; as, $Τιτᾶν$, $παιᾶν$.

b. The adjective neuter $πᾶν$, except in compounds;* and adverbs, as $λιᾶν$, $αγᾶν$, $περᾶν$, but $ότᾶν$ like $ἄν$.

c. Accusatives of the 1st dec. from a long nominative; as $φιλιᾶν$ from $φιλιᾶ$, $Αἰνειᾶν$ from $Αἰνειᾶς$, but the acc. in $αν$ from a short nominative is short, as $ποτνιαῖν$ from $ποτνιαῖ$, $τραπεζᾶν$ from $τραπεζᾶ$, &c.

3. Final $αρ$ is short, as $αυτᾶρ$, $οἶᾶρ$, $νεκτᾶρ$, $μακᾶρ$, $γᾶρ$; except the monosyllables $Κᾶρ$, $ψᾶρ$.

* As $παμπᾶν$, $συμπᾶν$, $ἀπᾶν$; as to $επιπᾶν$, Æsch. Pers., 42, which Dr. Blomfield seems to consider an exception, I should read the words separately,

Οχλος, οἷτ' ἐπὶ παν ἡπειρογενες
Κατεχουσιν εθνος, κ. τ. λ.

which saves the violation of quantity.

4. Final *ας* is long, as *Ανειᾱς*, *πᾱς*, *ἁπᾱς*, *ἰμᾱς*, *φίλιᾱς*, *μουσᾱς*, *τυψᾱς*, *ἡμᾱς*, *ὕμᾱς*, *τᾱς*, *σφᾱς*.

EXCEPTIONS.

a. Nouns of the 3d decl., not forming the gen. in *αντος*, as *μελᾱς* (but *ταλᾱς*), *μεγᾱς*, *λαμπᾱς*, *σελᾱς*, *κερᾱς*, *Αρκᾱς*.

b. The acc. plur. of nouns and participles of the 3d decl., as *Τιτανᾱς*, *τυπτοντᾱς*, *ποιμενᾱς*, *φρενᾱς* (but *Βασιλεᾱς* from *Βασιλεᾱ*, &c.).

c. Adverbs, as *ατρεμᾱς*, *αγκᾱς*, *πελᾱς*.

d. The 2d pers. sing. of the aor. 1. and perf. 1. and 2. active, as *ετυψᾱς*, *τετυφᾱς*, *διεφθορᾱς*.

e. In *Doric* the acc. plur. of even the first decl. may be shortened, as *αυτᾱς*, *οκνᾱς*, *τροπᾱς*, *βουλᾱς*.

5. From the learned dissertations of Dr. Maltby, cc. V. and VII. of his *Prosody*, pp. *LX.* and *LXV.* of his *Lexicon*, *Ed. Sec.*, the following directions as to the quantity of final *α* in words in *εια*, *ια*, *οια*, and *αια*, in *Attic Greek*, may be deduced :*

* A general rule is, that if the penultimate syllable be by nature long, the last syllable is short, and vice versa, but it will be seen that there are several exceptions.

a. Feminines in εια from verbs in ευω, signifying some work or business, have long α, as πολιτειᾶ, δουλειᾶ; also, adjectives fem. from the masc. in ος, as βασιλειᾶ (*royal*), αστείᾶ, γυναικειᾶ (but Ἐκτορειᾶ and βροτειᾶ in the *Rhesus*, and Διομηδεᾶ, *Arist. Eccles.*, 1029).

b. With these exceptions, feminines in εια have usually the final α short, as αναίδειᾶ,* αληθειᾶ, ασφαλειᾶ, ὑγίειᾶ,† βασιλειᾶ (*a queen*), δυσκλειᾶ, δυσμενειᾶ, ευγενειᾶ, ευκλειᾶ, ευλαΐειᾶ, ευμαρειᾶ, ευσεΐειᾶ, προσφιλειᾶ, συγγενειᾶ, ωφειλειᾶ, ἰερεῖᾶ, βαρεῖᾶ, βαθειᾶ, &c.

c. As to words in ια, with the exception of ποτνιᾶ, μιᾶ, διᾶ, ιᾶ, and feminines in τριᾶ, it is very doubtful whether there are any examples of a short final α in these vocables.

d. Words in οια are most commonly short in the last syllable, as ανοιᾶ, δυσγνοιᾶ, δυσνοιᾶ, εννοιᾶ, ευνοιᾶ, συννοιᾶ, προνοιᾶ;‡ however, ανοιᾶ, αγνοιᾶ, εννοιᾶ, are also found.

e. Dissyllables in εια and οια, lengthen both the ultimate and penultimate syllables, as § Τροιᾶ, οῖᾶ, μνειᾶ, χρεῖᾶ, θειᾶ.

* But αναίδειη in Homer; so αληθειη, εὔκλειη (see *sect.* 6), but ἰερεῖᾶ, βασιλειᾶ; the other words here given do not occur in his poems.

† Yet Aristophanes lengthens the α of ὑγίεια, *Av.*, 604.

‡ No one of these words is Homeric.

§ In Homer, Τροιη, οῖη, θειη.

f. Dissyllables in *αια* shorten the last syllable, as *μαιᾶ*, *γαιᾶ*,* but words of more than two syllables, whether substantive or adjective, lengthen it, as *κεραιᾶ*, *νεολαιᾶ*, *δικαιᾶ*, *δειλαιᾶ*, †*αναγκαιᾶ*.

We may add, from the same source, that,

a. Words ending in *λα*, *μα*, *να*, are shortened, as *δικελλᾶ*, *μακελλᾶ*, *παυλᾶ*,—*δογμαῖ*, *τολμαῖ* (but sometimes *τολμαῖ*),—*εξευνᾶ*, *μεριμνᾶ*, *Μηθυμνᾶ*, *τριαινᾶ* (but *πρυμνᾶ*).

b. Hyperdissyllables in *ρα* seem to obey the general law deduced from the penultimate, thus *ἡμῆρα*, *συμφῶρα*, but *αγκῦρα*, *γεφῦρα*, *σωτεῖρα*, *συγγενετεῖρα*, &c.

6. In *Homeric Greek* the following rules are to be observed:

a. Instead of a *long α* in the termination of the 1st declension, the Homeric form takes *η*, as *Μαντινη*, *Τεγεη*, *σκοπιη*, *γενεη*, &c. Except *Θεᾶ*, *Αινειᾶς*, *Ἑρμειᾶς*.

b. Since the genitive and dative of the 1st declension have their final syllable always long, these end, in the

* But *βαιᾶ* with the last syllable long is found, Æsch. Pers., 454.

† In Homer *αναγκαιη*.

Homeric dialect, in $\eta\varsigma$, η , while the accusative follows the termination of the nominative; thus, $\acute{\omega}\rho\eta$, — $\eta\varsigma$, — η , — $\eta\nu$; $\gamma\alpha\iota\check{\alpha}$, — $\eta\varsigma$, — η , but acc. $\gamma\alpha\iota\check{\alpha}\nu$; $\mu\iota\check{\alpha}$, — $\eta\varsigma$, — η , acc. $\mu\iota\check{\alpha}\nu$; $\pi\omicron\lambda\upsilon\varsigma\omicron\tau\epsilon\iota\rho\check{\alpha}$, — $\eta\varsigma$, — η , acc. $\pi\omicron\lambda\upsilon\varsigma\omicron\tau\epsilon\iota\rho\check{\alpha}\nu$, &c. Except $\Theta\epsilon\check{\alpha}$, which has $\Theta\epsilon\check{\alpha}\varsigma$.

c. As to the instances in which the termination is short, i. e. $\check{\alpha}$, or long, that is η , observe that,

1. Dissyllables in $\alpha\iota\alpha$ (as in *Attic*) are short, thus $\gamma\alpha\iota\check{\alpha}$, $\alpha\iota\check{\alpha}$, $\text{Μα}\iota\check{\alpha}$, $\text{Γρ}\alpha\iota\check{\alpha}$; hyperdissyllables (with $\bar{\alpha}$ in *Attic*) are long, thus $\alpha\nu\alpha\gamma\kappa\alpha\iota\eta$, $\text{Αθηναι}\eta$, $\epsilon\lambda\alpha\iota\eta$, $\epsilon\upsilon\nu\alpha\iota\eta$, $\alpha\gamma\epsilon\lambda\alpha\iota\eta$, $\pi\epsilon\tau\rho\alpha\iota\eta$. Except these names of places, $\Pi\lambda\alpha\tau\alpha\iota\check{\alpha}$, $\Delta\iota\lambda\alpha\iota\check{\alpha}$, $\text{Ἰσ}\tau\iota\alpha\iota\check{\alpha}$.

2. Those which take $\epsilon\alpha$ in *Attic* have $\epsilon\eta$ in Homeric, as $\gamma\epsilon\nu\epsilon\eta$, $\text{Μαν}\tau\iota\nu\epsilon\eta$, $\text{Τε}\gamma\epsilon\eta$.

3. $\epsilon\iota\alpha$ from $\upsilon\varsigma$, or from masculines in $\epsilon\upsilon\varsigma$ or $\eta\rho$, is short, as $\beta\alpha\theta\epsilon\iota\check{\alpha}$, $\beta\alpha\rho\epsilon\iota\check{\alpha}$, $\epsilon\upsilon\rho\epsilon\iota\check{\alpha}$, $\iota\epsilon\rho\epsilon\iota\check{\alpha}$, $\beta\alpha\sigma\iota\lambda\epsilon\iota\check{\alpha}$ (*a queen*), $\delta\upsilon\sigma\alpha\rho\iota\sigma\text{-}\tau\omicron\tau\omicron\kappa\epsilon\iota\check{\alpha}$, $\epsilon\upsilon\pi\alpha\tau\epsilon\rho\epsilon\iota\check{\alpha}$, &c.; also, in the names of women and places, as $\Delta\iota\mu\nu\omega\rho\epsilon\iota\check{\alpha}$, $\Pi\eta\nu\epsilon\lambda\omicron\pi\epsilon\iota\check{\alpha}$, $\text{Περ}\sigma\epsilon\phi\omicron\nu\epsilon\iota\check{\alpha}$, $\text{Ιφ}\iota\mu\epsilon\delta\epsilon\iota\check{\alpha}$, $\Theta\alpha\lambda\epsilon\iota\check{\alpha}$; also, in the words $\kappa\rho\alpha\nu\epsilon\iota\check{\alpha}$, $\kappa\omega\delta\epsilon\iota\check{\alpha}$, $\pi\epsilon\lambda\epsilon\iota\check{\alpha}$, $\tau\rho\upsilon\phi\alpha\lambda\epsilon\iota\check{\alpha}$; but substantives derived from adjectives in $\eta\varsigma$ are (contrary to the *Attic* usage, see above, sect. 5, b,) long, as $\alpha\nu\alpha\iota\delta\epsilon\iota\eta$, $\alpha\lambda\eta\theta\epsilon\iota\eta$, $\epsilon\ddot{\upsilon}\kappa\lambda\epsilon\iota\eta$, $\kappa\alpha\tau\eta\phi\epsilon\iota\eta$; also, the feminines of adjectives in $\epsilon\iota\omicron\varsigma$, as $\alpha\rho\epsilon\iota\eta$, $\tau\alpha\upsilon\rho\epsilon\iota\eta$, $\acute{\eta}\mu\iota\omicron\nu\epsilon\iota\eta$, $\text{Γορ}\gamma\epsilon\iota\eta$, $\beta\omicron\epsilon\iota\eta$, $\text{Αρ}\gamma\epsilon\iota\eta$, $\lambda\epsilon\iota\eta$; add, also, $\alpha\gamma\epsilon\lambda\epsilon\iota\eta$.

4. The dissyllables in *ια* are short, to wit, *διᾶ*, *ιᾶ*, *μιαῖ*, the hyperdissyllables are long, as *δολῖη*, *πολῖη*, *ανθρακῖη*, *σκοπῖη*, *κρᾶδῖη*, *ἡλικῖη*, *ἰππηλασῖη*, *πολυκοιρανῖη*, &c. Except *ποτνιᾶ*, *Ερετριᾶ*, *Θεσπιᾶ*.

5. Words in *οια* from *βους* are short, as *Ευχοῖᾶ*, *Μελιχοῖᾶ*, *Ηερίχοῖᾶ*, *Περίχοῖᾶ*; the rest are long, as *Τροῖη*, *αἰδοῖη*, *εὐπλοῖη*, *νεοῖη*.

6. Words in *υια* are short, as *αγυιᾶ*, *εὐρυαγυιᾶ*, *Αεϋυιᾶ*, *μυιᾶ*, *οργυιᾶ*, *τεθαλυιᾶ*, and other participles of this termination, &c. Except *μητρυῖη*.

7. Words with *ου* or *ω* before the final vowel are long, as *ακουῖη*, *αλωῖη*, *ζωῖη*, *ερωῖη*, *θωῖη*, *ιωῖη*, *ὑπερωῖη*; also, where a consonant comes after the *ω*, as *λωεῖη*, *ιωγῖη*, *εδωδῖη*, *ευχωλῖη*, *παυσωλῖη*, *τερπωλῖη*, *φειδωλῖη*, *οπωπῖη*, *ελπωρῖη*, *θαλπωρῖη*, *ὦρῖη*, &c.

8. Words in *λα*, *να*, *ρα* (after a long syllable), *σα*, are short, as *δυελλᾶ*, *αελλᾶ*, *μακελλᾶ*; *δεσποινᾶ*, *μελαινᾶ*, *Τριαινᾶ*, *χλαινᾶ*, *Κρωμνᾶ*, *Πολυδαμνᾶ*; *χιμαιρᾶ*, *ιοχειρᾶ*, *Νεαιρᾶ*, *Μαιρᾶ*, *σφαιρᾶ*, *δημητειρᾶ*, *κυδιανειρᾶ*, *αντιανειρᾶ*, *Καστιανειρᾶ*, *Καλλιανειρᾶ*, *πουλυεοτειρᾶ*, *πειρᾶ*, *στειρᾶ*, *μοιρᾶ*, *αρουρᾶ*, *σφυρᾶ*;

* But *αγορῖη*, *ἡμερῖη*, *ἡμετερῖη*, *ἐκυρῖη*, *δυρῖη*, &c. (after a short syllable); for *ὦρῖη*, *ελπωρῖη*, &c., see above, 7.

μουσᾶ, Θωωσᾶ, γλωσσᾶ, οσσᾶ, αἵματοεσσᾶ, παιπαλοεσσᾶ, and the like; also, those with a double consonant before the final vowel, as αμαξᾶ, διψᾶ, ῥιζᾶ, φυζᾶ.

Exceptions to this rule appear in the words κεφαλη, αιγλη, Σκυλλη, αινη, κελαινη, ὑσμινη, Αιγινη, ζωνη, αχνη, τεχνη, Ἑλενη, Αλκμηνη, Αριαδνη, αρη, νευρη, σειρη, αυρη, αιθρη, Φαιδρη, φρητρη, πυραγρη, πετρη, τεφρη, κνιση, Μεσση.

Add to the list of those with the long termination, αιχμη, τιμη, τομη, and most of those with *a* mute before the final vowel, as λωβη, φυγη, ακωκη, περιωπη, Αιθη, δαιτη.

Masculines of the old termination are short, as ιπποταῖ, ευρυοπαῖ; but, where σ is added, η appears, as Ατρειδης, Βορηης: except in those in ειας, which have long α, as Αινειᾶς, Ἑρμειᾶς (*there is also a form Ἑρμης, II., γ., 72, Od., E., 54, Ω., 1*).

II.—OF FINAL ι.

1. Final ι is short, as ιφι, ὀτι, μελι, τυπτουσι, Αιαντι, τιθημι, νωι, ενι, ουχι, &c.

EXCEPTIONS.

a. Κρι (for κριθη); names of letters, as ξι, πι.

b. The paragogic *ι* added by the Attic comic poets and orators to certain pronouns and adverbs, as οὔτωσῖ, νυνῖ, οὕτωςσῖ, &c.; so the similar *ι* in the words ὁδῖ, ταυτῖ, δευρῖ, &c.

c. Adverbs formed from nouns, and ending in *ι*, have the *ι* either long or short, but more commonly short, such as αμοχθῖ, ἀνατῖ, ἀμαχῖ, ἀστενακτῖ, ἀστακτῖ, πανδήμῖ, πανομιλῖ, ἀνοιμωκτῖ, ἀπονῖ, ἀπνευστῖ, ἀνιδρωτῖ, ἀθεωρητῖ, ἀκλαυτῖ, ἀμογητῖ, μεγαλῶστῖ, μελεῖσῖ, ἄωρῖ, ἐγερῖ, ἀσπονδῖ, ἀνουτῖ, μεταστοιχῖ, ἀνωῖσῖ,* &c. But those which refer to *nations* have the *ι* always short, as Σκυθιστῖ, Ἀργολιστῖ, Βαρβαριστῖ, &c.

2. Final *ιν* is short, as τυπτοσῖν, ἐρῖν, παλῖν, πολῖν, πρῖν, νῖν, σφῖν, &c.

EXCEPTIONS.

a. *Ιν* making *ινος* in the genitive, as ἐγγμῖν, ικτῖν.

b. Nouns that have two terminations for the nominative, (as δελφῖν otherwise, δελφῖς), ακτῖν, ῥῖν, ἱν, λῖν.

c. The datives plural ἡμῖν and ὑμῖν (but *Sophocles* makes ῥῖμῖν and ῥῖμῖν, and the Epic dialect has also ἀμμῖν, υμμῖν).

* See Blomfield *ad* *Æsch. Prom. Vinc.*, v. 216. Many of these adverbs occur in Homer as well as the dramatic writers.

d. The accusatives *κονῖν, οφῖν*.

3. Final *ις* is short, as *δῖς, τρῖς, πολῖς, αμοιβαδῖς, τυραννῖς, τῖς, Παρις, &c.*

EXCEPTIONS.

a. Monosyllabic *nouns*, and those which have two terminations for the nominative, as *ῖς, λῖς, ῑῖς, κῖς, δελφῖς, ακτῖς*.

b. Dissyllables which make the penult of the genitive long, as *ἀρπῖς,† αψῖς, βαλβῖς, κληῖς, κνημῖς, κρηπῖς, μερμῖς, * θρνῖς, νηστῖς, σφραγῖς*.

c. Hyperdissyllables with two short syllables before the last, as *βατραχῖς, καλαμῖς, κανονῖς, κεραιῖς, πλοκαμῖς, ἑαφανῖς* (but *βασιλῖς, ικετῖς*).

III.—OF FINAL *υ*.

1. Final *υ* is short, as *σῦ, γονῦ, γλυκῦ, δακρῦ, αστῦ*.

* Wrongly marked in Maltby's *Lexicon*, as *ἀρπῖς, ἰδος*; from the verse in Callimachus, in which it occurs, the genitive should be marked *ἰδος*.

† *Ορνῖς*, however, has the last syllable often short in tragedy, though always long in comedy (see *Porson ad Eur. Hec.*, v. 204). In Homeric Greek the last syllable is long, notwithstanding *Ιλ., Ω.*, 219.

EXCEPTIONS.

a. The 3d pers. sing. imp. and aor. 2d of verbs in *υμι*, as *εδῦ*, *εφῦ*, &c.; also, the 2d pers. imperative of the same in one of its forms, as *δεικνῦ*,* *ομνῦ*, &c.

b. The names of the letters *μῦ*, *νῦ*; and fictitious words, as *ῦ*, *γρῦ*, &c.

2. Final *υν* is short, as *σῦν*, *πολῦν*, *βραδῦν*, *ζευγνῦν*.

EXCEPTIONS.

a. The accusatives of nouns which have *ῦς* in the nominative, as *ιλῦν*, *ιχθῦν*, *ισχῦν*, *οφρῦν*, *μῦν* (*κλιτῦν* in Homer, but *κλιτῦν*, Soph. Trach., 271).

b. Nouns that have two terminations for the nominative, as *Φορκυν* (otherwise *Φορκυς*), or *ῦνος* in the genitive, as *μοσσυν*.

c. The 1st persons sing. imp. and 2d aor. of verbs in *υμι*, as *εφῦν*, *εδῦν*, *εδεικνῦν*, *εζευγνῦν*.

d. *Νῦν* when equivalent to *nunc*; *νὺν*, *the enclitic*,

* Yet the 3d pers. imperative is *δεικνῦτο*, &c.

although short in Homer (who uses also $\nu\breve$), is often long in tragedy, and always long in comedy. See *Monk ad Eur. Alcest.*, 1096, and in the *Mus. Crit.*, Vol. I., p. 73.

3. Final $\upsilon\rho$ is long, as $\pi\bar{\upsilon}\rho$, $\mu\alpha\rho\tau\bar{\upsilon}\rho$.*

4. Final $\upsilon\varsigma$ is short, as $\beta\alpha\theta\breve{\upsilon}\varsigma$, $\kappa\omicron\rho\breve{\upsilon}\varsigma$, $\pi\eta\chi\breve{\upsilon}\varsigma$, $\pi\rho\epsilon\sigma\epsilon\breve{\upsilon}\varsigma$, $\alpha\delta\alpha\kappa\rho\breve{\upsilon}\varsigma$, $\beta\alpha\rho\breve{\upsilon}\varsigma$, $\omicron\breve{\xi}\breve{\upsilon}\varsigma$.

EXCEPTIONS.

a. Nouns substantive in $\upsilon\varsigma$, which have $\upsilon\omicron\varsigma$ in the genitive, as $\alpha\chi\lambda\bar{\upsilon}\varsigma$, $\iota\lambda\bar{\upsilon}\varsigma$, $\iota\chi\theta\bar{\upsilon}\varsigma$, $\iota\eta\delta\bar{\upsilon}\varsigma$, $\omicron\phi\rho\bar{\upsilon}\varsigma$, $\pi\lambda\eta\theta\bar{\upsilon}\varsigma$ (but $\kappa\lambda\iota\tau\breve{\upsilon}\varsigma$, *Eur. Hip.*, v. 227., and always so in tragedy, see *Monk ad loc. cit.*, also $\alpha\rho\kappa\breve{\upsilon}\varsigma$).

b. Nouns which have two terminations in the nom., as $\Phi\omicron\rho\kappa\bar{\upsilon}\varsigma$.

c. Monosyllables, as $\mu\bar{\upsilon}\varsigma$, $\sigma\bar{\upsilon}\varsigma$.

d. Terminations of verbs in $\upsilon\mu\iota$, as $\delta\epsilon\iota\kappa\bar{\nu}\varsigma$ (2d pers. sing. pres.), $\delta\epsilon\iota\kappa\bar{\nu}\varsigma$ (part.), $\epsilon\delta\epsilon\iota\kappa\bar{\nu}\varsigma$, &c.

* Yet in the oblique cases these make $\pi\breve{\upsilon}\rho\omicron\varsigma$, $\pi\breve{\upsilon}\rho\iota$, $\mu\alpha\rho\tau\breve{\upsilon}\rho\omicron\varsigma$, $\mu\alpha\rho\tau\breve{\upsilon}\rho\iota$, &c.

II.

OF THE DOUBTFUL VOWELS IN THE
PENULTIMATE.I.—OF α IN THE PENULTIMATE.

Penultimate α is generally short before a vowel or diphthong, or a single consonant, as $\alpha\gamma\lambda\alpha\acute{o}\varsigma$, $\delta\alpha\acute{\epsilon}\iota\varsigma$, $\kappa\alpha\acute{\kappa}\omicron\varsigma$.

But penultimate α is long.

Before a vowel.	$N\alpha\acute{\iota}\iota\varsigma$,	$\nu\alpha\acute{o}\varsigma$,
1. In	$\Pi\tau\omicron\lambda\epsilon\mu\alpha\acute{\iota}\iota\varsigma$,	$\alpha\nu\alpha\acute{\epsilon}\epsilon\varsigma$,
$\delta\alpha\acute{\eta}\rho$,	$\Lambda\upsilon\kappa\alpha\acute{\omega}\nu$,	$\psi\alpha\omicron\varsigma$,
$\epsilon\alpha\acute{\omega}\nu$ (<i>bonorum</i>),	$\text{Μαχ}\alpha\acute{\omega}\nu$,	$\pi\alpha\acute{o}\varsigma$,
$\alpha\acute{\eta}\rho$, and com-	$\Pi\omicron\sigma\epsilon\iota\delta\alpha\acute{\omega}\nu$, and the	$\bar{\Lambda}\iota\varsigma$,
pounds.	like,	$\pi\omicron\lambda\upsilon\kappa\alpha\acute{\eta}\varsigma$.
$\kappa\rho\alpha\acute{\alpha}\varsigma$,	$\Pi\rho\alpha\acute{\upsilon}\varsigma$, and deri-	In $\alpha\epsilon\iota$ it is common,
$\lambda\alpha\acute{\gamma}\zeta$,	vatives,	but in its com-
$\Theta\alpha\acute{\iota}\iota\varsigma$,	$\lambda\alpha\acute{o}\varsigma$, and deriva-	pounds almost
$\Lambda\alpha\acute{\iota}\iota\varsigma$,	tives,	always long. ¹

¹ $\Phi\alpha\omicron\varsigma$, "light," used in this sense only in the sing., has the first syllable always short; but $\phi\alpha\epsilon\alpha$ in the plural, in the sense of "eyes," has the first syll. common. See *Maltby in verb.*

2. In the compounds of *αω*, *spiro*, as,

ακρᾱης,
ζᾱης,

3. In compounds of *αιῖζ*, as *πολυᾱῖζ*.

4. In verbs in *αω*, preceded by *ε* or *ρ*, as,

εᾱω,
περᾱω,

δρᾱω,¹ and their compounds and derivatives.

5. In Homeric genitives in *ᾱο* and *ᾱων*.

Before *γ*, in

αᾱγης,
εᾱγα (but *εᾱγην*),
ναυᾱγος,
ξενᾱγος and the like,

φᾱγος,
δυσπερᾱγεω,

σφρᾱγίς,

σιᾱγων,

τᾱγος,²

τᾱγεω,

πεπερᾱγα,

κεκρᾱγα, and the like.

Before *δ*, in

οπαᾱδος,

σπαᾱδιζ,

ᾱδω,

ᾱδων.

Before *θ*, in

πλᾱθω for *πελᾱθω*,

θυρᾱθεν,

ευγᾱθης, Doric for *ευγηθης*, and the like,

επερᾱθην.

Before *κ*, in

κνᾱκων,

δακκος,

λακων,

τριάκας.

Before *λ*, in

κᾱλος in Homeric

Greek, but in

Attic always

κᾱλος.

¹ Also in *κυκᾱω*, *τιμᾱω*, *ερυθριᾱω*, *μειδιᾱω*, *σιγαᾱω*, *σιωπᾱω*, and some others in which *αω* is not preceded by *ε* or *ρ*.

² "Primam in *τᾱγος* semper produci docet Dawes M. C., p. 245, sed in *ταγη* et compositis *corripitur*. In Agam., v. 110, legitur *ταγαν*, prima productâ, sed locus mihi suspectus est." *Blomf. Prom. Vinc.*, 96.

Θρασυς ταγουχος ὡς ανηρ, επισκοπει, Eum., 296.

"Prima in *ταγουχος* hic corripitur; item in *ταγος* apud Homerum Ili., Ψ., 160, licet alibi, credo, semper longa; *prima etiam in ταγη corripitur* in Aristoph. Lysist., v. 105—sed ibi mulier Lacœna loquitur. Vid. Brunck ad loc. et ad Equites, 159." *Maltby*.

The safest rule for the student is to make *α* long in both *ταγος* and *ταγη*.

νεοθᾶλης, δᾶλος, κοῦᾶλος. βᾶλος (in Hom. βηλος). Before μ, in ᾅμος (<i>meus</i>), δυμιᾷμα, ακροᾷμα, δεᾷμα, ὀρᾷμα, and -like words derived from verbs in αω pure, or ραω, νᾷμα, αμνᾷμος, διεᾷμος, ἰπποεᾷμων. Before ν, ¹ in ικᾶνω, and com- pounds,	κιχᾶνω, φθᾶνω in Homeric, but in Attic φθᾶνω. In dissyllables in ανος, as δᾶνος, δρᾶνος, πᾶνος, φᾶνος, τρᾶνος (also τρᾶνης), κρᾶνος, and com- pounds, δορυκρᾶνος, επικρᾶνον, βουκρᾶνος. In νεᾶνις, φασιᾶνος, εἰᾶνος, <i>subtilis</i> (but εἰᾶνος, <i>vestis</i>). In	ποιμᾶνωρ, στυγᾶνωρ, φιλᾶνωρ, πολυᾶνωρ, ευᾶνορεια, and the like, Γερμᾶνος, Ιουλιᾶνος, Βιᾶνωρ, and other proper names. Before π, in ᾱπος, Ανᾱπος, Ιᾱπτυξ, Πριᾱπος, νᾱπυ. Before ρ, in δυμᾶρης, κᾱρις, βᾱρις, ᾱρα, ² <i>preces</i> ,
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¹ Ἀνω *perficio*,
primam porrigit, Iliad, K., 251—Ap. Rho., II., 496—
III., 1339—Odyssey, B., 58—Pindar. Olymp., VIII., 10.
primam corripit, Il., Σ., 473 (ubi aoristus est ανοιτο)—
Æschyl. Choeph., 786—Æsch. Niobe. (Dobree. Aristophan., p. 133.) *Blomf. Choeph.*, 786.

² Ἀρα—Ion. αρη—1. *Preces* (in bono sensu)—2. imprecatio (in malo)—3. infortunium quod abominamur.

Homerus in unoquoque sensu utitur, sed, ni fallor, in primo, penultima apud eum semper est longa—in secundo, forsán communis, nam αρεων, Il., I., 566, potest esse δισυλ-
λαβον—in tertio ubique brevis est. Tragici videntur usur-

κατᾱρος, ¹	ανιᾱρος,	ὀρᾱσω, and other
παρᾱρος,	γᾱρος,	futures from
τιᾱρα,	δᾱρον,	verbs in αω and
λᾱρος,	ψᾱρος,	ραω,
φᾱρος, ²	ευμᾱρις.	ιᾱσι,
φλυᾱρος, and its	Before σ in	εᾱσι (for εἰσι),
derivatives,	κοπιᾱσω,	ακροᾱσις,

pare vocem TANTUM IN SECUNDO SENSU, penultima ubique brevi.—*Maltby in verb.*

As to the “*tantum in secundo sensu*” he is wrong, for, Æschyl. Choeph., 138—9.

Ταυτ' ἐν μεσῷ τιθῆμι τῆς καλῆς ἀράς.
Κεῖνοις λεγούσα τῆνδ' ἐπὶ τὴν κακὴν ἀράν.

¹ “Penultimam hujus vocis *purioris* ætatis poetæ *corripunt, deterioris producunt.*” *Maltby in verb.* The student will, therefore, make the penult *short*, although, as having the penult long in the later poets, it is inserted in this list.

² “Φᾱρος apud tragicos plerumque corripitur” *Dunbar*. Monk, ad v. 145 of the Hippolytus, says that this word is *common* in tragedy, but more frequently short, he brings, however, a line from Æschylus, and refers to another in fragments of that poet, both iambics, and in both of which it is lengthened. The best instance that can be given perhaps, to show how *very common* this word is in tragedy, is contained in two lines in the Electra of Eurip., which he has not noticed,

317. Ἰδαία φᾱρῇ χρυσέαις ἐζευγμεναι.

543. Πῶς οὖν, τοτ' ὦν παῖς, νῦν ἐχοῖ ταύτ' ἀν φᾱρῇ.

In *Homer* the penult is always long.

περᾶσις.

In the particip.
fem. aor. 1st, as
τυψᾶσα.

In

κρῶσις,

Ἄσις,

Περνᾶσος,

ἰᾶσις.

In the dat. plur.
3d dec., where the
penult of the dat.
sing. is long by
position, as τυψᾶ-
σι, from dat. sing.
τυψάντι.

Before τ, in

ᾶτη,

Αγυᾶτης,

ανᾶτι,

ανᾶτος,

ᾶτω,

αᾶτος,

ανιᾶτος,

απλᾶτος,

δεᾶτος,

ὀρᾶτος, and their
compounds,

δυσπερᾶτος, and

others in ατος,

as

ακρᾶτος,

αρᾶτος.

In

δημιοπρᾶτα,

μελικρᾶτον,

ποινᾶτωρ,

πρᾶτος,

προσπορπᾶτος,

ἰᾶτος,

ἰᾶτος,

κρᾶτης,

φρᾶτης,

φρᾶτωρ,

Αχᾶτης,

Ευφρᾶτης,

ἐκᾶτι.

In names of na-
tions in ατης, of
which the fem. is
in ατις, as

Σπαρτιᾶτης,

Πισᾶτης.

Except

Γαλᾶτης,

Δαλμᾶτης,

Σαρμᾶτης,

Σαυρομᾶτης.

Before χ, in
τρᾶχυς, and com-
pounds.

ιαχη and ιαχειν
have the penult
common in At-
tic, but more
frequently long
than short. See
Elms. ad Eur.
Herac., 752.

II.—OF ι IN THE PENULTIMATE.

Penultimate ι is generally short before a vowel or diph-
thong, or a single consonant, as πενῖα, ἴου, πῖθος.

But penultimate ι is long,

Before a vowel, in Homeric femi- nines, as <i>ανῆ</i> , ¹	<i>ὑπεροπλῆ</i> . Generally in <i>αικία</i> , <i>κονία</i> ,	<i>καλία</i> , <i>ενδιος</i> , <i>αιθρία</i> ,
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¹ The following is a list of those words in *η* or *ια* which have the penult *long* in Homer and the Epic dialect, but short in Attic Greek. It is taken from Dr. Maltby, who has a very curious and interesting discussion on this point in the introductory observations to his edition of Morell's Lexicon. Those which are of common occurrence in both dialects I have distinguished by no mark, for the more rare I have given the authority:

Epic.

Attic.

<i>αεργῆ</i> ,	<i>αργῖα</i> ,
<i>αθυμῆ</i> ,	<i>αθυμῖα</i> ,
(<i>ανῆ</i> in Homer, <i>ανῖα</i> in Attic, but <i>ανῖα</i> in Ap. Rh.),	
<i>απαιδῆ</i> , Manetho.,	<i>απαιδῖα</i> ,
<i>απιστῆ</i> , Theog.,	<i>απιστῖα</i> ,
<i>ατιμῆ</i> ,	<i>ατιμῖα</i> ,
<i>ἑστῆ</i> vel <i>ἰστῆ</i> ,	<i>ἑστῖα</i> ,
<i>κακοεργῆ</i> ,	<i>κακοεργῖα</i> occurs in prose,
(<i>κονῆ</i> , see some remarks on this word lower down),	
(<i>καλῆ</i> , Hesiod, <i>καλῖη</i> , Phocylides),	
<i>ὄρμῆ</i> , Opp.,	<i>ὄρμῖα</i> , Eurip.,
<i>μωρῆ</i> , Antholog.,	<i>μωρῖα</i> ,
<i>προεδρῆ</i> , Xenophanes,	<i>προεδρῖα</i> occurs in prose,
<i>πανοπλῆ</i> (but <i>πανοπλῖη</i> , Anacr.),	
<i>προθυμῆ</i> ,	<i>προθυμῖα</i> ,
<i>τυραννῆ</i> ,	<i>τυραννῖα</i> in prose.
(<i>αιθρῆ</i> long in Solon; not found in Homer; <i>αιθρία</i> short, Arist. Plut., 1129, long, Nubes, 571).	

Those which have termination in *η*, long, and have no

ὑποδεξιη,	πρωτων,	φθιω,
λιαν (but often λι-	Θριων,	χρωιω,
αν also, especially in <i>Attic</i>).	Αμφιων,	πρωιω,
In	βραχιων,	κυλιω,
ῥυγξ,	Ιξιων,	εξαλιω,
κτιων,	Ιω,	εξιδιω, ¹
πιων,	Ῑπεριων.	χλιω,
	In	

ending ια, are the following:

ακομιστιη, Od., Φ., 284,

ανολβιη, Hes. Erg., 319,

κακοκερδιη, Theog.,

ὑπεροπλιη, Iliad., A., 205,

ταινιαις, in vers. ap. Diog. Laert., VIII., 62,

(αιικιη or αιικειη, it is doubtful which way it ought to be written).

With regard to κονια the following are the facts, *See Maltby in verbo*: "Penultima apud Homerum, ni fallor, est anceps. Sed *frequentius* longa in singulari, in *plurali semper brevis*. Aristophanes in lyricis mediâ brevi adhibet, inquit Hermannus, in diverbiis autem longa, et γε Acharn., v. 18, recte delet.—In tragicis, bis tantummodo vocem observavi, idque in Euripidis melicis, penultimâ brevi, Androm., 112, Supp., 821—."

The learned Maltby has, however, overlooked another example of this word in the tragedians with the penult short, Æsch. Agam., 63, in anapæsts,

Γονατος κονιαισιν ερειδομενου.

¹ And so generally ιδιω, the simple verb, yet

Ιδῖον ως ενοησα δεδαρυνται δε μοι οσσε,
Odyss., γ. 204.

κονῖω, ¹ ξυνῆμι, τιω, generally short but always	tives, but ῖος, “one,” and ῖον, “a violet.” Before β, in	derived from aor. 2, as διατρῖϵη. Before γ, in
τῖσω, προτῖω. In dissyllables in ιος, as κρῖος, ῖος, “poison,” or “an arrow,” with deriva-	ακρῖϵης, ῖϵις, στῖϵη, ερυσῖϵη, δλῖϵω, τρῖϵω, and com- pounds; but not in the words	πνῖγος, πνῖγω, with com- pounds, ῥῖγος, σῖγη, with deriva- tives, ἐρῖργα, κεκρῖγα.

“Corripiturne hæc penultima ratione aoristi secundi, an ita scriptoris (Odysseæ temporibus usus tulit? Constat sane Aristophanem syllabam hanc produxisse et in simplici verbo ἰδιω et in compos. ἐξιδιω q. v.— *Prima syllaba semper est longa*—.” Maltby *in verb.*

¹(On the quantity of the verb *μηνιω*, “irascor,” Dr. Maltby speaks as follows:

“*Μηνῖω* vel *μηνῖω*, —ῖω, —ῖσα, 2d aor. *μηνῖον*, *Odyss.*, P., 14—ὁ ξείνος δ’ εἶπερ μαλὰ μηνῖει ἀλγίον αὐτῷ, *Il.*, A., 247—*Ἀτρεΐδης δ’ ἐτρωθεν ἐμηνῖε τοῖσι δὲ Νέστωρ*. In *Il.*, B., 769, occurrit *μηνῖεν* sed ibi videtur esse imperfectum. Auctor *Rhesi*, v. 494, habet *μηνῖων*. Nunquam apud Euripidem reperitur” (*Malè vid. Hippol.*, 1141). “Quinques usurpat Sophocles, sed nihil de quantitate decernit. Tutius tamen est eam producere—Euripides habet *μηνῖ-ματων*, *Phœniss.*, 941.”

Add to the verbs here given,

κηκίω, short in the penult in Homer, long in tragedy.

————— *Θαλασσαι δὲ κηκίε πολλή*, *Odyss.*, E., 455,

Σταζει γὰρ οὐ μοι φοινῖον τοδ’ ἐκ βυθοῦ

Κηκίον αἶμα καὶ τι προσδοκῶ νεον, *Philoc.*, 783,

and 697 of the same play in choric measure.

Before δ, in	φρίκη,	λίμος, and com-
κνῖδη,	καῖκος,	pounds, as
πῖδαξ,	Γρανῖκος,	βουλῖμαω, &c.,
θρίδαξ,	μῖκος or σμῖκος.	μῖμος,
χελιδων,	Before λ, in	σῖμος,
χλῖδη,	αργῖλος,	φῖμος,
σιδων,	ἴλως,	τῖμη, and com-
ἰδος,	ἰλη,	pounds,
ἰδα,	νεογῖλος,	Οἰζῖμα.
Δῖδω,	νεογῖλης,	Before ν, in
σιδη. ¹	ὀμῖλος, &c.,	γυρῖνος,
Before θ, in	πεδῖλον,	ερῖνος,
βεῖθω, and deriva-	σμῖλαξ,	τρῖναξ,
tives,	σπίλος,	θρίδακῖνη,
ερῖθος,	ψῖλος,	αξῖνη,
ἴθως,	χῖλος, and com-	κλῖνη,
κρίθη,	pounds,	ῥῖνος,
σιδων,	στροβῖλος,	ῥῖνη,
αγλῖδες.	μαρῖλη,	χοιρῖναι,
Before κ, in	μυστῖλη.	χαλῖνος, and com-
κῖκως, and com-	Before μ, in	pounds,
pounds,	βεῖμη,	² οπωρῖνος, in Ho-
νῖκη, and deriva-	βεῖμω,	mer,
tives,	ιφθῖμος,	Αἰγῖνα,
φονῖκη,	κλῖμαξ,	Καμαρῖνα,

¹ Σῖδη penult. longa, est malus Punica, item *malum Punicum*, quod etiam σιῖδη—at σῖδη penult. brevi, est herba palustris in Orchomenio lacu Bœotiae frequens—σιδῖον est mali Punici putamen.—” *Maltby in verb.*

² Dunbar, Gr. Pros., p. 16—“I producitur ante ν in οπωρῖνος, saltem apud Homerum; et in plerisque in ἰνος, ἰνη et ἰνον.” Μεσημερῖνος is short in the penult. Agam., 567,

Ἡ θάλλπος εὐτε ποντος ἐν μεσημερῖναις.

καμῖνος,	κλῖνω, &c.,	Before π, in
Καμῖνω,	πῖνω,	γρῖπτευς,
κυμῖνον,	ορῖνω,	Ευρῖπος,
σελῖνον,	σῖνω (but σῖνος),	ῥῖπη, and
πυτῖνη,	τῖνω (in <i>Homer</i> ,	ῥῖπισμα, &c.,
Αργυροδῖνης, and	but τῖνω in <i>At.</i>),	ενῖπω,
most words in	ωδῖνω,	ενῖπη,
ινος, ινη, ιων, as	φθῖνω (in <i>Homer</i> ,	κνῖπος,
ενδῖνα,	but φθῖνω in	ῥῖπῖς,
ὑσμῖνη,	<i>Attic</i>),	σκήπων, and com-
δωτῖνη.	Mῖνως,	pounds,
In	Ερῖνυς (see <i>Blomf.</i>	ἱπος,
κρῖνω,	ad <i>P. V.</i> , 53).	Ενῖπτευς,

One example only of the penult in μεσημερινος lengthened, occurs Callimachus, 5, 72. See *Malt. in verb.* Maltby again, verb. οπωρινος, "Regula generalis est hæc. *Adjectiva temporis in ινος desinentia penultimam corripunt, præter οπωρινος et ορθρινος, quæ contra syllabam istam producunt.* Exceptiones sunt, μετοπωρινον, Hesiod, *Erg.*, 415—οπωρινον, Hes., *Erg.*, 674—οπωρινους in *Frag. Eurip. incerto*, 169, servato ab Athenæo., p. 465-6.

— Βακχίου φιλάνθεος
 Αἰθοπα, πεπαινοντ' ορχατους οπωρινους
 Εξ οὗ βροτοι καλουσιν οινον αιθοπα."—

Dr. Maltby, however, gives no great weight to this last exception, on account of its being a fragment, and on that account open on every side to corruption. The verses in Hesiod he supposes spurious (though the fact is rather a proof of Hesiod's *juniority*), because in Homer uniformly, and in the Hymn to Mercury, the penult of οπωρινος is long, and even in Hesiod himself in the same work, *Erg.*, 677, the same syllable is produced.

παρθενοπίτης.	Before σ, in	but ἴσος, <i>Attic</i>).
Before ρ, in	κνῖσα (<i>see Blomf. ad P. V., 505</i>).	Before τ, in
Ἴρως,	Βρῖσευς,	ακονῖτον,
Ἴρηξ,	ἐξάλισας, ¹	κλῖτους,
Νῖρσευς,	ἴσος ² (<i>in Homer,</i>	λῖτος,
Ἴρις.		

¹ With regard to this verb, the simple αλινδω, and the verb ἀλιζω, observe, Eur. Heraclid, 404,

χρησμων δ' αοιδους παντας εις ἐν 'ᾠλίσας.

ἀλιζω congreo primam producit :

αλινδω volvo primam corripit :

Sed 'ᾠλιζω in futuro ᾠλίσω ;

Et ᾠλινδω in futuro ᾠλίσω :

ᾠλίσας igitur *aspero spiritu* primam producit et secundam corripit,

ᾠλίσας *tenui spiritu* vice versa primam corripit et secundam producit—Conf. Arist. Nub., 32.

ἀπαγε τον ἱππον ἐξ' ᾠλίσας οικαδε.

See Elms. in loc. citato.

² It is well known that the first in ἴσος is long with Homer and short with the tragedians, but it is worth remarking that the first in ἰσοθεός is long in tragedy ; for on the Persæ, verse 81, in *Ionic a minore* metre, we have the following notes :—

“ Prima in voce ἰσοθεός producitur quod notat *R. Porson*. Sic infra, 862, et Soph. Antig., 837, metro anapæstico, τοῖς ἰσοθεοῖς ἐγκληρεῖ λαχεῖν.” *Burneius*.

“ Primam in ἴσος corripiebant tragici sed in ἰσοθεός iota per necessitatem producebant, ut vox versibus aptari posset. Idem fiebat in ἀθανατος, ἀκαματος, ἀπαρಾಮυθος—Similem ab causam dicebant—δειφορος, ἀσπιδηφορος, ἐλαφηόλος, nempe ut vitarent quatuor brevium syllabarum concursum.” *Blomfield in loc. cit.*

σῖτος, <i>with com-</i> <i>pounds,</i> αμηνῖτος, τίταν, τρίτων, ¹ αδρηῖτος, φίτυς.	δωματίτις, πολίτης, πολίτις, ὀπλίτης.	γρίφος, Σερίφος, ἱφι, &c., στίφος, σίφων, τίφυς, νῖφω, but νίφας.
In nouns in ιτη, ιτης, ιτις, as Ἀφροδίτη, Ἀμφιτρίτη,	Except κρίτης, and other derivatives from the perf. pass. with a short penult. Before φ, in	Before χ, in ἰχως, ταξιχος.

III.—OF υ IN THE PENULTIMATE.

Penultimate υ is generally short before a vowel or diphthong or a single consonant, as ὕος, κῦει, λῦγος.

¹ In his Gr. Pros., p. 17, Prof. Dunbar says, "I producitur ante τ in ατίτος inhonoratus." This is an oversight, for the ι in ατίτος is *always short*,—Maltby marks it short, and quotes, Iliad, N., 414—

Ου μαν αὐτ' ατίτος κειτ' Ἀσιος ἀλλὰ ἐ φημι.

I find it also short, 71 of Agam. in anapaests—

Ἡμεῖς δ' ἄτῖτα σαρκι γεραία,

but nowhere an example of it long.

We have also ατῖω (same as ατιζω), and ατιέτος.

On referring to the above passage in the Iliad, I find the following note of Clarke:—

"Ex τῖω, ατῖτος, eadem analogia, atque ex λῖω, αλῦτος, ex κρῖνω, ακρίτος, ex φθῖνω, αφθῖτος, ex κλῖνω, ακλίτος, ex μαρτυρομαι, αμαρτυρος, aliaque innumera. Vid. supra, A., 309, 314, 338, B., 43, and Δ., 257.

But penultimate *υ* is long,

Before a vowel	<i>ανῦω,</i>	Homer, but <i>λῶω</i>
in	<i>αφῦω,</i>	in Attic: deri-
<i>Ενῶω,</i>	<i>δεικνῦω,</i>	vatives from the
<i>Θῦαs,</i>	<i>κῦω,</i> ²	the perf. pas.
<i>ισχῦω,</i>	<i>κλῦω,</i> and all in	have <i>ῦ</i> , as
<i>μῶω,</i> ¹	<i>ωω</i> which have	<i>λῦσιs,</i>
<i>ῦω,</i>	also <i>υμι</i> in the	<i>λῦτοs.</i>
<i>δακρῦω,</i> and many	present (yet <i>δυω</i>	But
other verbs in	is <i>common</i>),	<i>λῦμα,</i>
<i>ωω.</i>	<i>ἐλκῦω,</i>	<i>λῦτωρ.</i>
Except	<i>ερῦω,</i>	In
<i>βρῦω,</i>	<i>θῦω</i> ³ (<i>sometimes</i>),	<i>μῶων,</i>
<i>αρῦω,</i>	<i>μεθῦω,</i> ⁴	<i>μῶωψ,</i>
<i>αρτυῦω,</i>	<i>λῦω,</i> <i>sometimes</i> in	<i>αῶω,</i>

¹ Yet *εμῦσα* in the 1st aor. The perfect is *μεμῦκα*.

² Also *κῦεω*: the derivatives, &c., however, such as *κῦμα*, *εγκῦμων*, *ερικῦμων*, &c., have the *υ* long.

³ That is, Homer sometimes makes it *θῦω*, though generally *θῶω*. In *Attic* Greek, Brunck seems to be right in considering the penult always long (*for Eur. El.*, 1141, *has been well corrected by Burney*); yet all the derivatives have short *υ*, as *θῦτηρ*, *θῦσια*, *θῦωδης*, *θῦσιμος*. Except *θῦμα*.

On the whole very intricate subject of the quantity of penultimate *υ* in verbs in *ωω* the student is earnestly recommended to consult the dissertation of Maltby, in the *Pros. Græc.* prefixed to his ed. of Morell's *Lex.*, c. VI., p. LXIII., 2d edit.

⁴ *Κωλῶω* in tragedy is sometimes *κωλῦω* in comedy, but always has *κωλῶσω*, and so in the other tenses, and the nouns derived from the future: *μηνῦω* in the Hymn ad Merc. is *μηνῶω* in *Attic*.

ιγνῦη,
πῦος,
φλῦεος.

Before ζ, in
ῥῦος.

Before γ, in
αμαρῦγη,
ἰῦγη,
ολολῦγη,
πῦγη,
τρῦγων,
ὑγρος (*common*).

In
καταφρῦγω.

Before δ, in
Αῤῥδος,
Λῦδος, &c.,
βοτρῦδον,
ερικῦδης, and other
compounds of
κῦδος,

Τῦδεος.

Before θ, in
βῦθος,
μῦθος, &c.,
αμῦθος,
ξῦθος,
πῦθω,
πῦθῶ,
Πῦθων.

Before κ, in
βρῦκος,
βρῦκω,
καρῦκη,
εριμῦκος,
σῦκη, &c.,

σῦκον,
φῦκис,
φῦκος,
ερῦκω, *and so*
κατερῦκακω,
πεφῦκα.

Before λ, in
ασῦλον,
φῦλη,
φῦλον,
παμφῦλος,
ῥῦλη,
χῦλος,
σφονδῦλη,
Αιγῦλα,
Αξῦλος,
σχενδῦλα,
σκῦλον,
σῦλον, &c.,
στῦλος, &c.,
ieroσῦλος.

Before μ, in
θῦμος, "*animus*,"
but
θῡμος, "*thymus*,"
αμῡμων,
ατρῡμων,
Αισῡμη.

In verbals in
υμα, as
θῡμα,
ιδρῡμα, &c.

In
ῥῡμη,
διῥῡμος,
μηνῡμα,

αηνῡσις,
κῡμα, &c.,
δρῡμος,
αρτῡμα,
λῡμα,
ελῡμα,
κρῡμος,
φιτῡμα,
εγκῡμων,
καταδρῡμα,
ψῡμος,
ζῡμη,
λῡμη,
ζῡμω,
καττῡμα.

In verbs in υμι
(*act. voice*), as
ζευγνῡμι.

In the plural
cases of the pro-
noun συ, as,

ῥῡμεις,
ῥῡμων,
ῥῡμιν,
ῥῡμας.

Before ν, in
τῡνη,
Δικτυνα.

In verbs in υνω,
as
ευεῖνω,
οτρῡνω, &c.,
πλῡνω, but similar
verbs in εω, as
πλῡνεω, have the
antepenult short,

εὐθῦνος,
κινδῦνος,
αμῦνα,
κορυῖνη,
ορυῖνος,
μῦνη,
αισχῦνη,
βοθῦνος,
βιθῦνον,
τορυῖνη,
χελῦνη,
ξῦνος.

Before π, in
λῦπη, &c.,
γῦπερ.

Before ρ, in
αγκῦρα,
γεφῦρα,
κινῦρα,
κῦρος,¹
λαφῦρα,
ολῦρα,
ονογῦρος,
παπῦρος,

πιτῦρον,
λεπῦρον,
πλημμῦρις,²
πῦρος (but πῦρος
gen. of πυρ),
σῦριγξ,
σῦριζω,
Κερκῦρα,
κολλῦρα,
σφῦρα,
τῦρος,
κολλῦρα,
γῦρος,
οἰζῦρος,³
ισχυρος.

In all verbs in
υρω, as
φῦρω,
σῦρω,
αθῦρω,
κῦρω,
μῦρω, &c.
In
χεριφῦρης.

Before σ, it is
almost always long,
Διονῦσος,
χρῦσος, &c.

Except verbals
in υσις, as λῦσις.

Before τ, in de-
rivatives in υτης,
υτηρ, and υτις, as
μηνῦτης,
μηνῦτηρ,⁴
πρεσῦτης,
πρεσῦτις.

In most words
in υτος, as
ανιδρῦτος.

In
αὔτη,
βουλῦτος,
Κωκῦτος, and other
words from κω-
κυα.

In
λῦτωρ,

¹ Remark κῦρος, κῦριος, κῦρω, κῦρομαι, κῦρω, but κῦρεω.

² See Eur. *Alcest.*, 185, and *Æsch. Choeph.*, 180. But in Hom. *Od.*, I., 486 (rejected by Payne Knight), we have *πλημμῦρις*, and so in Ap. *Rhod.*, IV., 1269. Dr. Blomfield, however, supposes both these passages to stand in need of correction. See his *Glossary on Choeph.*, 180.

³ So, at least in *Homer*, "Sed penultima apud *Atticos*, credo, semper *brevis*. In illo etiam *τετρασυλλαβος*, apud hos *τρισυλλαβος*." *Maltby in verb.*

⁴ Yet *ὑῆτηρ*.

But in λῦτηριος,
υ is short.

In
ῥῦτωρ, and other
words from ῥῦω,

ῥῦτη,
ῥῦτος,
σκῦτος,
σκῦτευσ,
βρῦτον,
γωρῦτος.

Before ϕ, in
κῑλῦφος,

κῦφος,
κῦφων,
στῦφω,
τῦφω,
στῦφος,
τῦφος,
σῦφας.

Before χ, in

ψῦχη,
εμψῦχος.

But παραψῦχη
being derived from

an aor. 2 has its
penult. short.

In all verbs in
υχω, as
τρῦχω,
βρῦχω, and their
compounds.

(But υ, in βρῦ-
χιος is short.)

In
καταψῦχω,
ψῦχος.

III.

OF THE DOUBTFUL VOWELS BEFORE THE PENULTIMATE.

I.—OF α BEFORE THE PENULTIMATE.

A before the penultimate is generally short, as ἄεικης,
ἄδολος, βασιλεὺς, &c.

But α before the penultimate is sometimes long.

A, <i>privative</i> , though naturally short, may be lengthened when	three short syl- lables follow, as in ᾠκαματος, ᾠθανατος,	ᾠπολεμος, &c. ¹ Before a vowel, in ᾠεναος,
---	--	--

¹ See Porson, *ad Eur. Med.*, 139.

ᾠερίος,
ᾠειθαλής,
ᾠονες,
Ἰᾠονες,
ᾠετος,
ᾠῖσσω, ¹ &c.
(αιω has α com-
mon).

In

ακρᾶντος,
βουγαῖος,
βιαομαι,
ελαῖνος,
ιαομαι,
χαῖος,
δαῖος,
λαῖνος, and other
derivatives from
λαας.

In

αᾶατος, ²
ᾶατος, ³
τιμᾶορος,

συνᾠορος,
ᾠαγης. ⁴

In

ᾠιδης,
αρχᾠῖκος,
γρᾠοσοειης,
δαῖκτης,
πρᾠῶνω.

Before γ, in

σφρᾠγίζω,
ναυᾠγεω,
ναυᾠγιον,
ιθαγενης,
ἐξδομαῖγετης,
ευᾠγορια,
Θηῖαγενης,
κρᾠγετης,
νοθαγενης.

Before δ, in

αυθαδια (as in
αυθαδης),
ῥᾠδιος,
ᾠδολεσχης,

ᾠδολεσχια,
δαῖδιον, from δαις,
ικετᾠδοκος,
καρᾠδοκειω,
καρᾠγω, &c., from
καρᾠ.

Before θ, in

ῥᾠθυμος,
ᾠθλιος.

Before κ, in

ᾠκουσιος,
διᾠκονος,
λακew, ⁵ &c.,
συρᾠκοσαι, &c.,
φερᾠκίζω.

In numerals in

οσιος, as
διακοσιοι.

In

δακew, &c.,
βλακικως, from
βλαξ, ᾠκος,
οἰᾠκοστροφος,

¹ Yet it is ᾠῖσσω, *Eur. Hec.*, 31. With the Attics it is generally a dissyllable.

² Αᾶατος, "inviolabilis;" there is also αᾶατος, with short penult, but long antepenult, "innoxius." *Maltby in verb.*

³ Αᾶτος, "noxius;" but ᾶατος, or by contraction ᾶτος, "insatiabilis." *Maltby in verb.* See Maltby also on the words αασκω, αᾶτω, and αω.

⁴ In Ap. Rhod., ᾠαγης, but ᾠαγης in Homer.

⁵ "Participium διαλακησασα tertiam producit apud, Aristoph. Nub., 409. Subjunctivus λακησης, primam corripit, Arist. Pax, 381." Elms. ad Med.

ωρᾱκίαω,
τριᾱκοντα, &c.

Before λ, in
ᾱλιζω,
φαλαινη,
ιαλεμος,
κοᾱλεμος,
ᾱλοσυνη,
ᾱλιξας,
ανᾱλω,
ανᾱλισκω, &c.,
σκιμαλίζω.

Before μ, in
ᾱμητος,
ᾱμητὸς,
ᾱμαω.¹
ασαλᾱμινιος.

Before ν, in
κρᾱνιον, &c.,
τιτᾱνιος,
νεᾱνιας, &c.,
ευᾱνεμος,

ευᾱνορια,
αγορᾱνομος,
κατᾱνομαι,
κρεᾱνομος,
λυσσᾱνιος,
συνθρᾱνω,
παιᾱνίζω.

Before π, in
δρᾱπετης,
ναπεια,
ᾱπυω.²

Before ρ in
ᾱρομαι in Homer;
but in Attic ᾱ-
ρομαι,
ᾱρητης,
Κᾱριων,
Λᾱρισσα,
κᾱραξος,
αμαξακος,
φλυᾱξεω,
ᾱριστον,

ᾱρισταω,
δᾱρεικος,
δεᾱριον.

Before σ, in
ᾱσωπος,
επαρᾱσιμος,
ευκρᾱσια,
κορᾱσιον,
Κᾱσανδρα,
ᾱσιδος.³

Before τ, in
διδυμᾱτοκος,
λᾱτομια, and other
compounds of
λᾱας.

Before φ, in
σειρᾱφορος.

Before χ, in
τρᾱχουρος,
ῥᾱχια,
ακρᾱχολος,
ῥᾱχետος.

¹“De quantitate primæ hujus vocis syllabæ sic mihi videtur statuendum. In activa voce verbi simplicis αμαω, tum in derivatis ab eodem nominibus, αμητης et αμητος, producitur ab Homero et Hesiodo. In voce media αμαομαι et compositis επαμησατο, καταμησατο, tum in composito activæ vocis διαμησε corripitur. A recentioribus, Apollonio, Theocrito, αδιαφορος habetur.” *Maltby in verb.*

² Απυω has the first syllable always long, the υ common. See *Blomfield Æsch., P. V., 613.*

³ Add that “πασασθαι, ‘vesci,’ primam corripit; πασασθαι, ‘possidere,’ primam producit.” *Blomf. Gloss. ad Æsch. Agam., 1380.*

II.—OF *ι* BEFORE THE PENULTIMATE.

ι before the penultimate is generally short, as Περῖαμος, ἐπῖειμενος, ἴκομαι, &c.

But *ι* before the penultimate is long,

Before a vowel, in ἴημι, ¹ &c., χλῑαινῶ, ² ἰυζῶ ³ (but ἰυγμος, Eur.), ἰωχμος, παλῑωξις,	Πῆρος, Πῆρια, Πῆριος, Πῆριδες, βραχιῖνος, ἰατρος, ⁴ ἰαομαι, ἰαπετος,	χῑονεος, κῑαθῶ, Χῑαζῶ. In words com- pounded with <i>ιος</i> , as ἰοεολος, ἰοχαιρα.
---	--	--

¹ Maltby on the word ἀφῖημι says, “Apud Homerum antepenultima hujus vocis et aliorum in ἴημι desinentium anceps est aut frequentius brevis. Apud dramaticos vero poetas semper est *longa*.” On the word συνῖημι he afterwards adds, “Apud Atticos autem participium activorum *ιεις* penultimam sæpius *corripit* quam producit: tum compositum ξυνῖημι ter aut quater reperitur, correpta *ι*, et μεθῖημι semel.”

² The first syl. in χλῑαινῶ is sometimes, however, short, as Arist. Eccles., 64. In χλῑιαρος the first is long, Arist. Acharn., 975, but short in Nicander. In χλῑιδη and χλῑιδανος always short, in χλῑιω always long.

³ ἰυζῶ has the first syl. always long in Homer, but in Soph. Trach., 789, we have βῶων, ἰυζων, ἀμφι δ' ἐκτυπου πετραι (*a line, however, suspected by some critics*). ἰυγη has the first short in Sophocles, but long in Nicander.

⁴ ἰατρος, however, has the antepenult sometimes *short* in Attic; as Eur. Hip., 296. In Homeric Greek (ἱητρος and ἱητηξ) the antepenult is always long.

In		
πῖαινω, ¹	διθυραμῶς,	σμίλευμα,
Φθῖωτης,	ορνῖθεις, &c., from	χίλευω,
ενθῖουσθαι,	ορνῖς, ἴθος,	χίλιοι,
ανῖαω. ²	Τῖθωνος.	χίλιας,
Before β, in	Before κ, in	Ἴλιον,
κλῖανος,	νῖκαω, &c.,	Ἴλιας, &c.,
κρῖανος,	φοινῖκος,	Ἴλισσος,
κῖωτος.	μυρῖκινος,	Σῖληνος,
Before γ, almost	Σῖκανια,	Μῖλητος,
always, as in	Σῖκελῖα,	ἰλιγγος, &c.
ἐγῖωι, &c.	φρῖκαλῖος,	Before μ, in
Before δ, in	φρῖκωδῖς.	βρῖμαω (as in
ἰδῖω,	Before λ, in	βρῖμη),
πῖδω,	ἰλῖος (but ἴλαρος),	ἴμειρω, &c.,
πῖδυτης,	ἰλυοῖς,	μῖμεομαι,
πῖδης,	ἰλαδον,	μῖμημα,
δικαστηρῖδιον,	ἴλασμος,	μῖμηλος,
σφραγῖδιον.	ὀμῖλαδον,	φῖμωδῖς,
Before θ, in	ὀμῖλεω,	δρῖμυλος,
ἰθῖνω,	κατατῖλαω,	βλῖμαζω,
ἰθῖω,	πῖλεω,	ἴματιον,
	πῖλιδιον,	πῖμελη,

¹ “ Πῖομαι, ‘bibam,’ vetus futurum pro πῖσομαι a πῖω. Πῖομαι dicebant recentiores. Aristophanes habet πῖεται prima producta, Eq., 1286, 1398.” *Blomf. ad Æsch. Choeph.*, 570.

² “ Verbum ανῖαω vel ανῖαζω apud Epicos poetas secundam *plerumque* producit; ut et in Soph. Antig., 319. Verbum ανῖω apud Aristoph. penultimam ter corripit, semel producit, Equit., 348. Corripitur etiam ab Antiphane apud Stobæum. Semper, nisi fallor, secunda in ανῖαρος ab Euripide et Aristophane corripitur, producitur a Soph. Antig., 316—sed ubique tertia syllaba longa est.” *Porson ad Eur. Phæn.*, 1334.

τῆμιος, and other derivatives from τῆμη.	αγῖνεω, Τρεῖνακρία, αποτῖνυμαι, ελῖνυω (<i>see Blomf. ad P. V., 53</i>).	κονῖσαλος, μῖσεω, &c. Σῖσυφος, φθῖσηνωρ, στῖσυμῆριον, Τῖσιφονη, χαρῖσιος.
Before ν, in verbs in ἵνεω and their compounds and derivatives, as κῖνεω, ¹ κῖνημι, γῖνομαι, γῖνωσκω, καταγῖνεω, καταγῖνω, δῖνησις, δῖνηεις, πρῖνιδιον, εῖρνεος, ῖνιον, ακροθῖνία, Ἴναχος, πῖνυσκω, σῖνομαι, δελφῖνιος,	Before, π in λῖπαρρω, &c., λῖπαρης (but λῖπα- ρος, "pinguis"), θρῖποδιστος, θρῖποδιστος, ῥῖπιζω, διῖπετης, ῖπω, ηνῖπαπε, Ευρῖπιδης, Ὶπῖαιον. Before ς, almost always, as Σεμῖραμις, &c. Before σ, in com- pounds and deri- vatives from ἰσος, ²	Before τ, in ῖτεα, σῖτευω, Τῖτυρος, Τρεῖτωνις, φῖτω, φῖτωμα. Before φ, in διφρω, διφρητωρ, σφωνίζω. ³ Before χ, in κῖχωρα, κῖχωρεον, ὀμῖχεω, ταρῖχευω, &c.

III.—OF υ BEFORE THE PENULTIMATE.

τ before the penultimate is generally short, as, Αστῦοχη,
αργῦρεος, &c.

But υ before the penultimate is long,

¹ Yet κῖναθισμα, *Æsch., P. V., 124.*

² See above, p. 344.

³ Πῖφανυσκω has the first syl. *common* in Homer, *short* in *Æschylus.*

λῦμεων,
μῦμου,
πειτῦμενος.

Before π, in
λῦπεομαι,
τρῦπαω, &c.,
κῦπω.

Before ρ, in
γῦρω,
κῦρω,
φῦρω,
κῦριος,
μινῦρομαι,¹
μῦριος,
μῦριοι,
Μῦραινα, &c.

In verbs in υρεω,
as
πλημῦρεω.

In
κῦρομαι,

ακῦρωτος,
κινῦρομαι,
Πῦραμις,
πῦριμος,
οἰῦρομαι,
πλημῦρια,
καρτῦρομαι,
ολοφῦρομαι.

Before σ, υ is
generally long in
the first syllable,
as in

φῦσαω, and some
compounds
from λυω, as
λῦσιππος,
λῦσιμελης, &c.

In
χρῦσιος,
ἀρῦσιαστος,
θαλῦσια,

τρῦσιςιος,
τρῦσᾶνωρ,
Μῦσιος.

Before τ, in
ατρῦτωνη,
αῦτεω,
φῦταλιμος,
φῦταλια,
φῦταω (but φῦτεω).

In
πῦτιναιος,
τρῦτανη.

Before φ, in
ειλῦφαζω,
τῦφοομαι,
τῦφομανης, &c.

Before χ, in
βρῦχαομαι,
σμῦχομαι.

IV.

OF THE DOUBTFUL VOWELS IN THE INCREMENT OF NOUNS.*

I.—OF α IN THE INCREMENT OF NOUNS.

1. A is generally short in the increment of nouns, as

¹ It is worth remarking that from μινῦρος comes μινῦριζω, but μινῦρομαι, as from κινῦρος comes κινῦρομαι. See *Blomf. in Gloss. ad Æsch. Ag.*, 15.

* A good general rule is that the natural quantity of the

σωμα, ἄτος, κρεας, ἄτος, νεκταρ, ἄρος, μελᾶν, ἄνος, Παλλας, ἄδος, αυλαξ, ἄκος, Δραψ, ἄτος, μακαρ, ἄρος, ἄλς, ἄλος, ταλας, ἄνος, &c.

EXCEPTIONS.

a. All increments in ανος, except ταλᾶνος, μελᾶνος, as Τιτᾶν, ᾶνος, Πᾶν, ᾶνος, Παιαν, ᾶνος.

b. All in ακος from αξ pure, as οιαξ, ᾶκος, ῥυαξ, ᾶκος, φαιαξ, ᾶκος, φλυαξ, ᾶκος, &c.

c. A in the dat. pl. of nouns, that have a long penult in the gen. sing. (see above, p. 338), as γιγας, αντος, ᾶσι; πας, αντος, ᾶσι; τυψας, αντος, ᾶσι, &c. But those which are syncopated in the sing. have α short, as ανδρᾶσι, πατρᾶσι, &c.

d. Add the following examples :

κερας, ᾶτος, ¹	θωραξ, ᾶκος,	πορπαξ, ᾶκος,
φρεαρ, ᾶτος,	ιεραξ, ᾶκος,	κνωδαξ, ᾶκος,
κρας, ᾶτος,	κορδαξ, ᾶκος,	λαεραξ, ᾶκος,
ψας, ᾶρος,	ῥαξ, ᾶρος,	συρφαξ, ᾶκος,
Κας, ᾶρος,	φεναξ, ᾶκος,	βλαξ, ᾶκος.

vowel in the last syllable of the nominative remains in the penultimate of the oblique cases, as γιγαῖς, dat. pl. γιγαῖσι; τυψᾶς, dat. pl. τυψᾶσι; αψίς, gen. αψιδος; φορκῦν, φορκῦνος, &c., yet πῦρ, ὕρος, &c.

¹ See Malby's dissertation on the words Κρας, Κερας, Φρεαρ, in his *Prosod.*, cap. IV., p. LIX., 2d Ed.

II.—OF *ι* IN THE INCREMENT OF NOUNS.

1. *ι* is short in the increment of neuter nouns, as *μελι*, *ῖτος*; and in masculines and feminines in *ιος*, *ῖδος*, *ῖτος*, as *πολις*, *ῖος*; *ερīs*, *ῖδος*; *ασπις*, *ῖδος*; *Χαρις*, *ῖτος*.

Except in the following:

αψις, *ῖδος*,
βαλξις, *ῖδος*,
καρις, *ῖδος*,
κηλις, *ῖδος*,
κληῖς, *ῖδος*,
κνημις, *ῖδος*,
κρηπις, *ῖδος*,
κρηνις, *ῖδος*,
νεβρις, *ῖδος*,

νησις, *ῖδος*,
σφραγις, *ῖδος*,
σχοινις, *ῖδος*,
χειρις, *ῖδος*,
χυτρις, *ῖδος*,
ψηφίς, *ῖδος*.

Add to these

βατραχις, *ῖδος*,
κανονις, *ῖδος*,

βασιλις, *ῖδος*, and *ικετῖς*, *ῖδος*.

πλοκαμις, *ῖδος*,
ῥαφανις, *ῖδος*,
σισαμις, *ῖδος*,

And other trisyllables, which have the two prior syllables short, except

2. *ι* is long in the increment of masc. and fem. nouns, which have two terminations in the nominative, as, *δελφίς* or *δελφιν*, *ῖνος*; *ακτίς* or *ακτιν*, *ῖνος*.

Also in the increment of monosyllables; as, *ῖν*, *ῖνος*; *ις*, *ῖνος*; *λις*, *λίτος*; *ῖριψ*, *ῖριπος* (but *ι* is short in the increment of *τις* and *Δις*).

Also in nouns in *ις*, *ῖθος*; *ιψ*, *ῖπος*; *ιξ*, *ῖγος*; *ιξ*, *ῖκος*; as, *ορνις*, *ῖθος*; *τεττιξ*, *ῖγος*; *μαστιξ*, *ῖγος*; *φοινιξ*, *ῖκος* (yet always *Θρηῖκες* in Homer).

But in ιψ, ιλος; ιξ, ιχος, ι is generally short; as, χερνιψ, ιλος; θριξ, τριχος; στιξ, στιχος.

III.—OF υ IN THE INCREMENT OF NOUNS.

1. Υ is short in the increment of monosyllables in υς, υος; as, δρυς, δρυος; μυς, μυος.

And in the increment of neuters in υ; as δακρυ, υος.

Also in the increment of masc. and fem. nouns in υς and υρ; as, νεκυς, υος; ιλυς, υος; ιχθυς, υος; μαρτυρ, υρος.* (Except δαγυς, υδος; and κωμυς, υθος.)

Generally in the increment of nouns in υξ, and υψ; as, ονυξ, υχος; Χαλυψ, υλος. (Except δοιδυξ, υκος; κοκκυξ, υγος; κηρυξ, υκος; Κηϋξ, υκος; γυψ, υπος; γρυψ, υπος; Βεβρυξ, has either υκος, or υχος.)

2. Nouns of two terminations in υς or υν have υ long in the increment; as, Φορκυς, or Φορκυν, υνος, &c.

V.

OF THE INCREMENT OF VERBS.

1. The quantity of the penult remains unchanged in the

¹ Also, πυρ, πυρος, neuter.

present and imperfect of all voices and moods; thus, κρῖνω, εκρῖνον, κρῖνε, κρῖνοιμι, κρῖνομαι, κρῖνου, εκρῖνομην, &c.

Also in the *cognate* tenses of the same or a different voice; as, εὔπινον, εὔπινην, εὔπινσομαι;—κρῖνω (fut.), κεκρῖκα, κεκρῖμαι, εκρῖθην, κρῖθησομαι.

2. Doubtful vowels in the future in σω from a present in ζω are short; as, θαυμαζω, ἄσω; νομιζω, ἴσω; κλυζω, ὕσω; but α from αω of the present after a vowel or ρ is long; as, θαεομαι, ᾠσομαι; ὄραω, ᾠσω; δραω, ᾠσω; also ι in ἴσω and υ in ὕσω from verbs pure; as, τιω, ἴσω, ἰσχυω, ὕσω, λυω, ὕσω. Also, we have βριθω, ἴσω.

3. Liquid verbs have the penult of the future short, of the 1st aor. active long; as, κρῖνω, κρῖνω, εκρῖνα (and hence εκρῖναμην, &c.).

4. The 2d aor. act. has the penult always short, as, εἰρᾶγον, εἰλῖπον, εἰφῦγον, ἐκᾶμον, &c.

5. A penult which is long by *position* only in the fut. act. becomes short in the perfect; as, τυψω, τετύφα; γράψω, γεγράφα, &c.

6. The quantity of the doubtful vowels in the penult of the 2d perf., must be learned from practice and the perusa

of the poets. They are very often long, as in *κεκρῖγα*, *πεπερᾶγα*, *κεκρᾶγα*, *τετρῖγα*, *ἐρῖγα*, *βεβῖθα*, *μεμῦκα*, but sometimes short, as in *πεφρᾶδα*, &c.

7. A and Υ are lengthened before *σά* in participles, and before *σι* wherever it occurs; as in *τυψᾶσα*, *δεικνῶσα*, *τετυφᾶσι*, *ιστᾶσι*, *ζευγνῶσι*.

8. The reduplication of verbs in *μι* is naturally short; as in *τίθῃμι*, *δίδωμι*.

9. A, in verbs in *μι*, is always short except in the 3d pers. pl. indic., and the masc. and fem. of participles; thus, *ιστᾶτον*, *ιστᾶμεν*, *ιστᾶμαι*, *ιστᾶμενος*, *στᾶθησθαι*, &c.; but *ιστᾶσι*, *ιστᾶς*, *ιστᾶσα*.

10. The quantity of υ, in verbs in *μι*, may be easily ascertained by comparison with the verb *ίστημι*. Thus, *δεικνῶμι*, as *ίστημι*; *δεικνῶμεν*, as *ιστᾶμεν*; *εδῶμεν*, as *εσθήμεν*, &c.

VI.

DERIVATIVES AND COMPOUNDS.

1. Derivatives have almost always the quantity of their primitives.

Η h

2. Derivatives from verbs follow the quantity of the part from which they are derived.

3. Compounds generally follow the quantity of their primitives.

A *privative* is short, except under circumstances previously noticed. Αξι, ερι, βρι, δα, δυς, ζα, are short in composition.

Παν, although long in itself, is short in composition,—whether initial or final,—thus, παναποτομος, as well as συμπαν, &c.

THE END.

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